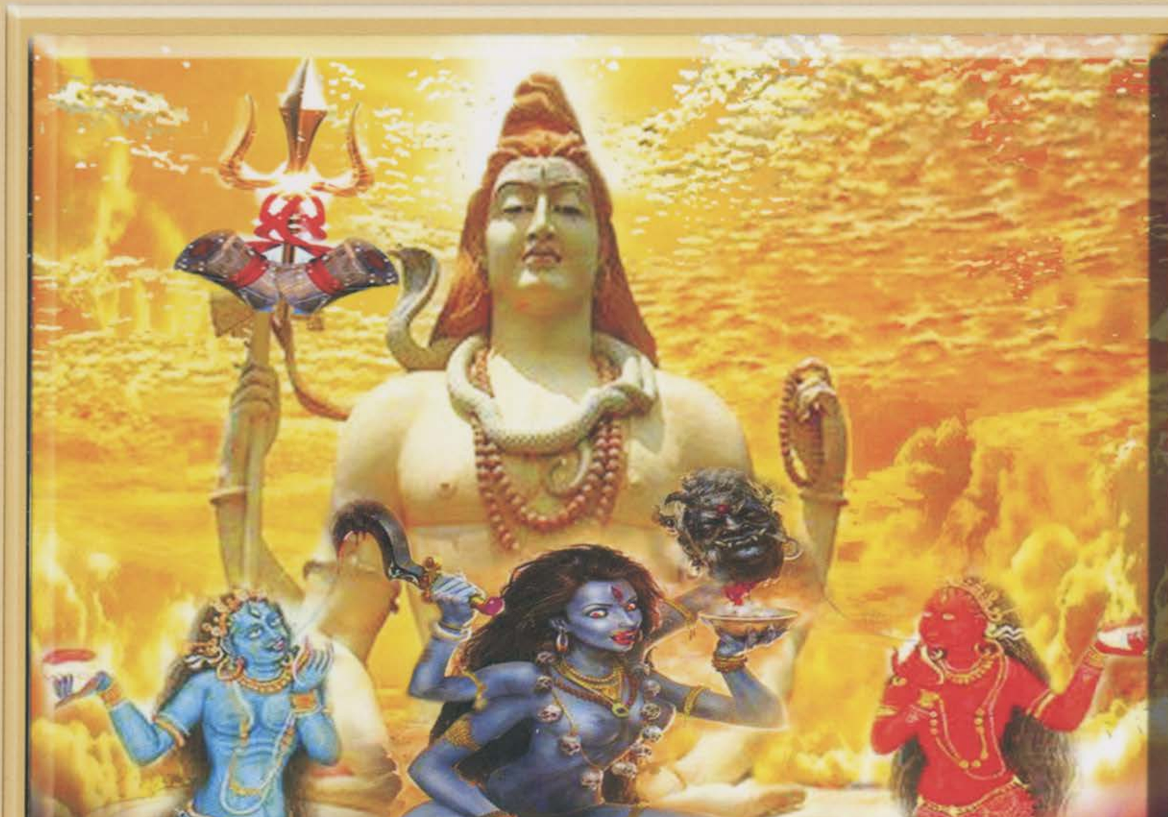
ABHINAVAGUPTA'S
ŚRĪ TANTRĀLOKA
AND
OTHER WORKS

महामाहेश्वरश्रीमदभिनवगुप्तपादाचार्यस्य श्रीतन्त्रालोक:

First Time English Translation with Sanskrit Texts



Professor Satya Prakash Singh

Swami Maheshvarananda

Foreword by

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VOLUME - VIII

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Table of Transliteration

Vowels

अ	a	आ	ā	इ	i	ई	ī
उ	u	ऊ	ū	ऋ	ṛ	ॠ	ṝ
ऌ	ḷ	ए	e	ऐ	ai	ओ	o
औ	au	अं	aṁ	अः	aḥ		

Consonants

क्	k	ख्	kh	ग्	g	घ्	gh	ङ्	ṅ
च्	c	छ्	ch	ज्	j	झ्	jh	ञ्	ñ
ट्	ṭ	ठ	ṭh	ड्	ḍ	ढ्	ḍh	ण्	ṇ
त्	t	थ्	th	द्	d	ध्	dh	न्	n
प्	p	फ्	ph	ब्	b	भ्	bh	म्	m
य्	y	र्	r	ल्	l	व्	v	श्	ś
ष्	ṣ	स्	s	ह्	h	क्ष्	kṣ	त्र्	tr
ज्ञ	jñ	ॡ	lṛ						

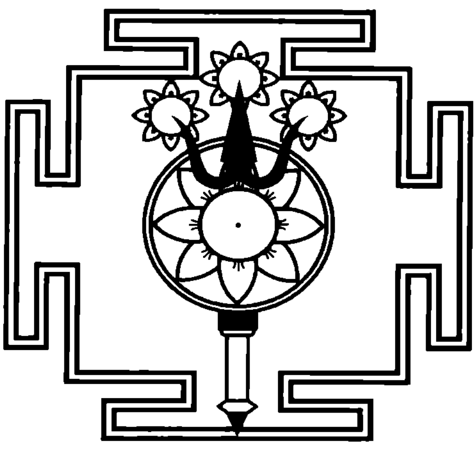
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Dedicated to

Spiritually elevated group of yoginis, yogins, *siddhas* and the few aspirants of spiritual knowledge and those undergoing the discipline

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वेदाहमेतं पुरुषमहान्तं आदित्यवर्णम्

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FOREWORD

Both Advaita Vedānta and Tantra find their origin in the Vedas, but their detailed analysis, commentary and propagation can be traced back to two monumental figures in our spiritual history – Ādi Śaṅkarācārya (788-820 AD) from Kerala and Ācārya Abhinavagupta (915-1020 AD) from Kashmir. It is significant that we owe our knowledge of these great systems of thought to savants from the very ends of the Indian subcontinent. Kashmir Śaivism or Trika Śāstra is a unique branch of Indian Philosophy which occupies a very special place in our spiritual history. It has produced a large number of great gurus and scholars of which Ācārya Abhinavagupta was pre-eminent. The astounding quality of his twelve volumes of his work on Tantra and its tremendous sweep remains a significant milestone in our spiritual tradition. Of his many works, his magnum opus is the massive Tantrāloka which is virtually an encyclopedia of tantric knowledge, and locates the teaching in the mouth of Lord Śiva Himself.

To the best of my knowledge the present is the first complete English translation of this colossal work rendered by the combined efforts of Professor Satya

Prakash Singh and Swami Maheshvarananda with their years of practice of yoga and tantra, philosophy Eastern and Western, psychology Freudian and Jungian, Sanskrit and English. This is evident from dozens of their publications and papers ranging over areas like yoga, history and culture on A.N. Whitehead, C.G. Jung, Veda and the history of yoga, linguistics and many more. It was by virtue of deep understanding that an English translation of such a massive work as the Tantrāloka could be accomplished lucidly by these scholars after a lapse of almost a millennium from the time of Abhinavagupta himself. But for Tantrāloka, the disciplines of Yoga and Tantra would have remained only a dream in its relationship to philosophy and yoga. Tantrāloka, indeed, by virtue of its wide and integrative attempt, would have been lost for ever to the modern world getting diminished to the state of a mere cult instead of opening the doors to the mystery of human psychology and physiology.

It would be inappropriate for me to attempt any kind of description regarding Kashmir Śaivism. The great ācāryas have left this rich tradition to us and it is now necessary to preserve and transmit it to future generations. The last ācārya of Kashmir Śaivism, Swami Lakshmanji, with whom I had a very close personal association, passed away a few years ago without nominating any successor. Although many scholars and sadhakas are practicing the Śaivism discipline, it seems that the guru-śiṣya tradition of Kashmir Śaivism has come to a close unless a new ācārya emerges, which is always possible. Meanwhile, the publication of the major texts of Kashmir Śaivism, especially the Tantrāloka, is an important pre-requisite for students of this great philosophy in India and around the world.

I warmlycongratulateProfessorSatyaPrakashSinghandSwamiMaheshvarananda for undertaking the massive task of translating Abhinavagupta's Tantrāloka and other minor works into English. Partial translations are available but, to the best of my knowledge, this is the first time that the entire corpus of Tantrāloka is being presented in the original Sanskrit and a lucid English translation, I pay my homage to the great Ācārya Abhinavagupta. May Param Śiva bestow His blessings on us all, and thereby redeem mankind from the strife and violence that is plaguing the world. Aum Namaḥ Śivāya.

(KARAN SINGH)

Introduction

Tantrāloka means light on Tantra which literally means thread. This thread, however, happens to have been used in one of its earliest usage in the Ṛgveda itself in such a deep sense as understanding binding the entire reality together in a single fold of comprehension so beneficial as to transform the human nature of all its baser kind of tendency into the most idealistic form which is known as the divine. The *mantra* concerned advises wise men as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings. (Ṛgveda, X.53.6)

Remarkably enough, this suggestion of the Vedic seer seems to have found out its best recipient in Abhinavagupta and that also in the form of his *Tantrāloka*, as the epitome of wisdom screened out of the *Tantras* coming out of the mouth of Śiva by way of response to the queries of his consort, the Goddess, an embodiment of His own creativity. Very many of the Tantras whose essence has been absorbed in the *Tantrāloka* have disappeared by this time owing to convulsions of history to be not available to us today. On this account, the *Tantrāloka* become all the more important for the humanity as it has embodied in it the invaluable wisdom contained in them by such a genius *par excellence* as

Abhinavagupta, a yogin, *tantrika,* psychologist, philosopher and aesthetician all combined in him together.

Abhinavagupta's (950-1020 AD) ancestry goes back to Kannauj to a clan of Brāhmaṇas with Agastya as the name of their lineage. One eminent scholar of this clan named Atrigupta was taken to Kashmir by King Lalitāditya in course of his victory over Yaśovarman, the King of Kannauj in 736 A.D. Lalitāditya was not only a great warrior but also a lover of learning. It was out of his love for learning that he took Atrigupta along with him to Kashmir. Kannauj at that time was a great centre of learning as is borne out by their migration to Bengal for conducting certain *yajñas* by the Sen Dynasty of kings. Atrigupta was provided with a mansion at the bank of the river Vitastā now known as Jhelum in the vicinity of a temple of Śiva. This seems to have been done on account of Atrigupta's devotion to this deity. This event belongs to the eighth century AD.

It was in the lineage of Atrigupta that after a few generations was born Varāhagupta. He was the grandfather of Abhinavagupta born of his son Narasimhagupta known popularly as Cukhulaka. Narasimhagupta was a highly learned *pandit* conversant with several branches of learning such as grammar, literature, aesthetics and the system of logic. Abhinava's mother was Vimalā who died quite young in the early childhood of Abhinava. Mother being the centre of affection for a child, her demise at that early stage of Abhinava's life caused the renunciatory tendency in Abhinava left solely to the care of his father for bringing him up as well as for his education.

As regards the aspect of learning, Abhinava has paid glowing tributes to his father in initiating him into all those branches of Sanskrit learning as were mastered by him. With this educational background prepared by his father along with the renunciatory tendency caused by the demise of the mother in early childhood accentuated immense love for learning in Abhinava diverting his mind from enjoyment of the luxuries of life as made available to him ancestrally in the beautiful surrounding of the land at the bank of the mighty Vitastā, particularly close to the temple of Śiva with all His cultural background of renunciation and source of wisdom.

With this intellectual and spiritual background Abhinava moved from school to school and teacher to teacher in the quest for real knowledge and wisdom which might quench his thirst for more and more which might be to his full satisfaction. In keeping with this tendency and related action undertaken on

his part, he has elucidated his case as a model for disciples of all times to follow the tendency of the black-bee flying from flower to flower in course of its will to find out the flower which might be most satisfactory to its sense of smell. In the land of flowers such as Kashmir, this imagery came not only to be evoked in his mind poetically but found its inculcation in his own educational career moving from Maṭh to Maṭh and teacher to teacher in the quest for knowledge and understanding.

I. Abhinava's Attitude Towards the Veda

His profundity in various fields of Sanskritic literature is very much reflected in the *Tantrāloka* throughout. Be it logic, grammar, philosophical systems including Sāṅkhya, Yoga, Mīmāṁsā, Vedānta, Vaiśeṣika or Buddhism, he displays thorough understanding of all of them as is evident from their references at various places in the *Tantrāloka*. He is also at home in regard to the Vedic literature as is evident from his reference to the *Aitareya Āraṇyaka* in *Tantrāloka*, III.226 where its author Mahidhara Aitareya has been identified as a manifest form of Śiva and as such is said to have taken the world as a form of *visarga* (:), remission. This viewpoint has formed the backbone of the Śaivite equation of the world with sounds of the *mātṛkā* and *mālinī* series of sounds. This is also based on the Aitareya's elaborate statement regarding it where it claims that *Vāk* or sound is as expansive as Brahman and that wherever there is Brahman, there is also the *Vāk*.[1]

His idea of *Śakti* as the all-encompassing cosmic and extra-cosmic absolute force has very much its prototype in Aditi of the Ṛgveda who has been described there in the *Saṁhitā* as the heaven, intermediate space, mother, father and son, as all the creatures, the past, present and future all taken together. This account of her in the *Saṁhitā* is obviously inclusive of her transcending the limits of space, time and causality and yet manifesting Herself as all-in-all including the conscient and inconscient, gods, goddesses as well as all the creatures of the creation, human, sub-human and superhuman. Her oneness with *Vāk* seems to have been very much based on the Vagāmbhṛṇī Hymn of the same *Saṁhitā* where Āmbhṛṇī the daughter of sage Ambhṛṇa on the ground of her experience of oneness with *Vāk* as the all-comprehending principle narrates herself as moving in the company of all groups of gods such as Rudras, Vasus and Ādityas. She claims to have strung the bow of Rudra for the sake of killing Śaru, the great opponent of Brahman the principle of order and integrality behind the diversity and contrariety in the

1 Aitareya Āraṇyaka III.8

universe and to have entered into the compass of the heaven and earth, in the depth of the sea and thus to have become practically the earth itself creating the background for Abhinava to give utmost importance to it as the most concretised form of the Reality and the initial step of progress to Śiva-hood.

Abhinava's entire system of breath-control has its prototype in the Kaṭha Upaniṣad's idea of the same force particularly under the denomination again of the personified form of Aditi. The Upaniṣadic verse describes her as to have assumed the form of a diminutive sized deity indwelling the middle-most point of the body and as being worshipped by all gods and motivating the *prāṇa* to move upward and *apāna* downward. Obviously this account is suggestive of the sage's *sādhanā* of finding out that centre in the human body which is divisive of *prāṇa* and *apāna* resulting in the upward movement of the combined and refined form of the breath along another channel of nerves known as *suṣumnā*, though left unnamed here in the verse. This missing point, however, is supplemented by another hymn of the *Saṁhitā* coming almost at the end of it, that is, Ṛgveda, X.189. In this hymn of just three verses addressed to *Sārparājñī* as its deity there is an account of a bull of variegated colour moving in the womb of the mother and proceeding to the father from within with the combination of *prāṇa* and *apāna* assuming the form of *Vāk*. *Sārparājñī*, the queen of serpents as its deity is suggestive of what subsequently came to be named as *kuṇḍalinī*, taking the form of *Vāk* with the combination of *prāṇa* and *apāna* and rising upward towards the Father is obviously indicative of the entire course of the *sādhanā* of awakening of *kuṇḍalinī* and rising from the mother, the *mūlādhāra cakra* as representative of the element of earth in the human body and proceeding to the Father, the ultimate source of creation as Śiva. The androgenity of the bull here as a male but elsewhere as a female in the capacity of *Vāk* as in Ṛgveda I.164.41 is very much suggestive of the same of Śiva-Śakti as the points of start and consummation of the *kuṇḍalinī* in the context of yogic practice. Śiva's representation by His ride the bull and that of Śakti by *Vāk* here as well as in Tantra go to confirm this interpretation to a great extent.

As regards Rudra-Śiva's taking to wine and alternatively to *viṣa*, poison as in the context of the contest between gods and demons in course of churning of the ocean, this is very much obvious from Ṛgveda X.136, giving an account of a clan of contemplators, *munis*, yellowish in colour, besmearing themselves something malodorous, using air as thread to move forcefully as fast as wind, keeping long hair and drinking poison in the company of Rudra and getting intoxicated by the drink. It is explicit from these details that these *munis* were a group of

Śaivites having Rudra as their deity, practising control of breath to the extent of so much expertise as to accomplish such feats as to disappear physically from the scene at times, taking no time in moving from one place to another, keeping long hair, besmearing their bodies with something like ash, caring little to cover their bodies, keeping mute, remaining contemplating, flying in space, moving in the midst of such beings as Apsaras and Gandharvas besides wild animals. As regards the practice of taking to poison, it is interesting to note that in the *Vijñāna Bhairava* the word *viṣa* has been taken to mean the *kuṇḍalinī* in the midst of which on the one side and on the other the practitioner of yoga has been required to move with the help of rarified breath.[2]

In fact, the idea of arousal of the *kuṇḍalinī* is very much implicit in the mode of pronunciation of the Vedic *mantras* themselves. There are mainly three accents in them, namely, *udātta*, *anudāta* and *svarita*. *Udātta* is kept unmarked in the written text while the *anudāta* is indicated by the underlining of the syllable concerned and *svarita* by a stroke at the head of it. In the recitational form, the *anudāta* is indicated by lowering the hand and *udātta* by raising it upward while the *svarita* by a horizontal movement of it in the middle. These movements of the hand are indicative of the lowering of the *anudātta*, balancing of the *svarita* and raising upward of the *udātta* in the so rarified a form as requiring nothing to indicate to it. As a combined form of *udātta* and *anudātta svarita*'s notation by the stroke at the head of the syllable is suggestive of rising of the *kuṇḍalinī* upward in the form of the combined and rarified form of the breath. The horizontal movement of the hand in its indication is suggestive of the process of combining and balancing the two main breaths as preparatory to its surging upward. It was perhaps in view of this deep significance of the recitation of the *mantras* discovered in course of the state of *samādhi* of the seers as are said to have being lying within while seeing them that it has been kept alive deliberately for thousands of years until now in their original form all vicissitudes of history notwithstanding.

Intimately connected with this fact is the pronunciation of the *mahāvākya so'ham* involving the individual's experience of oneness with the Ultimate Reality, i.e., Brahman. This *vākya* occurs for the first time in the *Īśa Upaniṣad* at its mantra No. 16 recounting the experience concerned of the great seer Dadhyaṅ Ātharvaṇa. It has come to be considered as *haṁsa mahāmantra* by Abhinava in *Tantrāloka* XXX.71. *Haṁsa* is an inverted form of *so'ham*. The

2 *Vijñāna Bhairava* verse 67.

haṁsa has received its deeper sense from a *mantra* occurring in Ṛgveda IV.40 as the last verse of the hymn known as *Haṁsapadī* having become famous not only on account of the pervasiveness of the swan, as the *haṁsa*, literally means, but also on account of its structure of qualification of the *haṁsa* by as many as fifteen adjectives all amounting to showing its pervasiveness in so many forms. It is due to this unique qualification of it that it has come to be adopted in the *Kaṭha Upaniṣad* at V.2 exactly as it is except for addition of the word *bṛhat* at the ending raising the number of adjectives to sixteen which at various levels has been regarded as indicative of completion and perfection and hence has also been taken as the carrier of the sense of Ātman, the Self in all its purity. *Haṁsa*, swan, as a migratory bird due to its spotless white colour, capacity of flight and habit of drinking clean water, etc. has become indicatory of the Self as has been realised by Vedic seers and subsequent sages. This is the semantic aspect of its connotation. The same word in its inverted form *so* + *ham* becomes phonetically indicative of the sound produced in course of breathing-in and breathing-out respectively. Equipped with this twofold sense it has come to be elevated to the position of the *mahāvākya*, magnificent statement in the Upaniṣads. On the analogy of the sound produced in course of breathing-in and breathing-out on the human level it has come to be accepted as the very principle of life obtaining throughout the entire creation and as such as the Ultimate Reality manifesting itself as all the individualities on the same scale. Since breathing is the common criterion of life serving as the basic ground of developing consciousness, regulation of it has come to be accepted as the fundamental principle of spiritual practice. All this significance of the act of breathing and its potentiality of developing into the mainstay of spiritual practice came to be realised during the Vedic period from within the austere practices of the seers of the age leading to get consolidated into the discipline of yoga with its steps of *prāṇāyāma*, breath-control, meditation and *samādhi*, exclusive absorption, etc. with its by products of the idea of the central nerve *suṣumnā*, various centres of nerves on different levels of it and the *kuṇḍalinī*, etc. as made out here already.

On account of the extreme subtlety of the matter and the consequent difficulty in its maintenance at a larger scale, austere pursuits for it began to be replaced during the later period of the Vedic age itself as represented by the *Brāhmaṇas* by its exteriorised form of *karmakāṇda* involving performance of sacrifices, etc. taking the form of the main ideological stream of thinking and practices under the Vedic fold, the austere pursuits were kept alive in secret circles of yogins and *Tāntriks*. While the main stream continued to follow the introverted

path of breath-control in the form of the *Āraṇyakas* leading to the evolution of the Upaniṣadic thought and practices of meditation, its offshoot remained concentrated on breath and its neural mechanism resulting in what subsequently became famous in the form of *Tantra* and *kuṇḍalinī yoga*. That *Tantra* has its root in the Veda itself is evident not only from the prevalence of its elements in the Vedic *Saṁhitās* in their denominations such as the Ṛgveda, Atharvaveda, etc. in the form of reference to nerves, *cakras*, etc. but also from a holistic reference to it in the form of the essence of it to be integrated and evolved into a system with its possibility of improvement over humanity and even its potentiality to turn into the divine. The *mantra* as ascribed to its authorship to *Saucīka* reads in translation as follows:

> While spreading the thread for weaving out into a piece of cloth, follow the illumination of the higher light and safeguard the path having been prepared through meditative effort. Weave out the cloth out of the ideas spun in the form of the threads setting them perfectly in an even form and thus become contemplative humans having the prospect of giving birth to the class of divine beings.[3]

Use of the word *tantu*, derived as it is from the root *tan*, meaning the thread along with its participial form *tanvan* in the sense of spreading the thread, obviously amounts to convey the sense of origin of the discipline of Tantra herein. The necessity of setting the threads in a perfectly even form so as to weave out the smooth cloth with the help of the light of higher order is certainly reflective of the utmost care and use of the faculty of higher consciousness in setting the threads evenly. *Apas*, toil, of the singers is clearly suggestive of the effort of the original creators of the *mantra* bearing the ideas of higher order needing to be set side by side in a manner so as to evolve into a system of thought which may be satisfactorily acceptable to and practicable to its followers. Such is the discipline of *Tantra* with its emphasis on smoothness of the process of breathing, reduction of its frequency to the extent of its attenuation and even complete stoppage leading to improvement on the human nature and his attainment of the divine with his experience of oneness with Him via any of the yogic devices including the *kuṇḍalinī yoga* in particular.

Thus, *Tantra* is a by-product of the Vedas taking shape of a discipline out of the introvertive tendency of the Vedic thought as different, though only partly, from

3 तन्तुं तन्वन् रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान् ।
अनुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ।। Ṛgveda, 10.53.6

the sacrificial aspect of it inasmuch as it has tried to confine the cult of sacrifice from its exteriority to interiority in the human body itself. All secret places and acts suggested to be undertaken there in those places have been withdrawn to the human body and its functions. So far as the consideration of it as a growth independent of the Veda is concerned, it has been caused by the psychology of exclusivity behind the formation of disciplines as distinct from one another partly in view of separative emphasis on the particular aspect of the discipline concerned and partly owing to assertion of the egotism of the champions of the disciplines concerned. Another significant factor involved behind this separative tendency of the human mind is the necessity of exclusiveness of concentration. This is particularly true of disciplines concerned with the problem of faith as the religious matters are concerned with. One cannot be faithful to two systems of religious natures at a time maintaining a balance. In order to be concentrated on one, it is necessary for the follower to keep the other relatively in abeyance. Just as two absolutes are not possible for the rational mind, even so more than one deity as the supreme is impossible for the faithful. If the Ṛgvedic seer Dīrghatamas could make the well-known statement that the Reality is but one which has been conceived and named as Indra, Mitra, Varuṇa, Agni, Suparna, Yama and Mātriśvan, he has not displayed his equality of faith towards all of them in any other respect except for their inherence in one Existence known as *Sat*. The same spirit underlies Abhinava's formulation of all the deities as aspects of Śiva as the Lord of consciousness with Śakti as His Force. Under such circumstances, it became necessary for him to make other gods subordinate to Him including even Viṣṇu in spite of the Vedic assertion that while Agni is the lowest amongst gods, Viṣṇu is the highest.

As regards the unification of gods and goddesses in Śiva, that has already been done by Vedic seers, Upaniṣadic sages, sage Vyāsa in the *Bhagavadgītā* and even Yāska, the author of Nirukta if not with reference to Śiva in particular, decidedly with reference to Ātman and Brahman. Leaving apart the Upaniṣads and *Bhagavadgītā* even such a sage as Yāska who, in spite of being primarily a linguist, in the seventh chapter of his Nirukta has unambiguously stated that on account of its broadness, the Ātman has been prayed to by seers as gods making them as representatives of it in its different aspects making them as interchangeable amongst them on account of their functioning on the common ground of it, they become borne of themselves, of each other and of their action. Even their accessories such as rides and weapons have been suggested as having been carved out of the same. Abhinava as well has followed the suit at least in

Tantrāloka XV.60 to have identified Lord Śiva as the colossus reservoir of water in the form of the Ātman having taken a dip wherein the entire universe can attain cleanliness and purity with the prospect of purification of their followers. In verse No. 224 of the same Chapter of the text he has conceived of Him as lying above Brahmā in the form of the absolute Brahman which has expanded itself in the form of the world in His various manifestations. Thus, if the Vedic seer has identified the basic stuff of the emergences of everything conscious as well as inconscient in the form of base Existence, the Upaniṣads, etc. in the form of consciousness including self-consciousness, as the concept of *ātman* implies, Abhinava has understood it in all its triplicity of aspects namely, existence, consciousness and delight as involved in the personality of Śiva existing, being aware of His existence and delighting in the eternally stable company of His consort Śakti. For the introduction of the sense of delight to Viṣṇu in His aspects of existence and consciousness while in Vaiṣṇavism there has arisen the necessity of bringing in Lakṣmī and her substitute Rādhā from outside, that necessity has become fulfilled automatically by conceiving of His consort His force or Śakti as implicit in His existence, etc. Apart from the sectoral bias quite natural for the maintenance of exclusivity of each and every dispensation of faith and spiritual practice, this invariability of relationship between Śiva and Śakti is perhaps one of the fundamental reasons behind Abhinava's declaration of Vaiṣṇavism along with the Veda and Buddhism as a relatively lower kind of religio-spiritual order.

II. Abhinavagupta's Critique of the Veda

This kind of rather mutually condemnatory judgement on the part of such a sagacious thinker as Abhinava in spite of even the Vedic background of such a unique seer as Dīrghatamas and others has perhaps gained its sharpness from the primacy of the *maṭha*-system of education in his life. The word *maṭha manth,* to churn, is suggestive of stress on its exclusivity. That in spite of his motto to gather information from all possibly available sources of knowledge like the honey-bee, he had to stick to the *maṭha*-system of the lineage of Somānanda, Utpaladeva, Lakṣmaṇagupta and Śambhunātha particularly for his education of the nature of wisdom, bespeaks in itself the limitations of choice open to him particularly on matters imbued with the sectoral concern. This is quite obvious from his own statement in *Tantrāloka* at XIV.44 in which he points out that option on the path of yogic approach to the Reality is a great hurdle and that by virtue of elimination of all other options except for devotion to Śiva one has

the possibility of reaching Him. In yet another verse occurring at *Tantrāloka* XV.571, he refers to a text most probably belonging to his own sect and titled as *Mādhavakula* to the effect that the follower of his School needs to avoid textual statements of Vedas and Vaiṣṇavism. His teacher Bhūtinātha whom he refers to at several places in the *Tantrāloka* as his *Brahma-vidyā-guru* does not seem to be very much conversant with Vedic texts as referred to here in their in-depth points of view except for the sacerdotal which during almost the entire Medieval period has been the subject of study in the name of the Veda due perhaps to its popularisation by the codification of the followers of the Mīmāṁsā School.

In fact, the real secret of the Vedic wisdom lies revealed in the Vedic *Saṁhitās* which are texts coming directly from the seers undergoing arduous course of yoga and austerity and couching their realisations in clusters of symbols drawn from their surroundings dominated particularly by objects and forces of nature. It is the difficulty of understanding their symbolic mode of expression which has made the *Saṁhitās* difficult to understand. An instance to the point, for example, is *Ṛgveda* VIII.6.30 along with a couple of *mantras* preceding it. It has been mentioned in the context as a whole that the essential Vedic wisdom came to be availed of by seers while undergoing *tapas* in mountainous caves and valleys serving as the perennial source of water in the form of streams roaring down to the foot of the peaks. What the seers saw from that height was the world as an oceanic expanse of water vibrating tumultuously back and forth and resulting in incessant change in the process of time. Distantly apart from this scenario of ceaseless change what they happen to observe beyond the range of space and time there was beaming a light of the original seed of creation which has sprouted in the form of all the multiplicity of the creation.

What Abhinavagupta has done vis-a-vis such revelations embedded in the Vedic *Saṁhitā* is that on the one hand he has assimilated such ideas in the making of the idea of Śiva as the supernal and luminous seed of creation in all its timelessness and yet on the other has decried it along with Buddhism, Jainism, logic and Vaiṣṇavism as an *adhaḥ-sāstra*, a discipline of relatively lower order and as such to have tried to learn its secret from his teacher, namely, Bhūtirāja or Bhūtinātha. The reason behind this contradiction of viewpoint in him, as stated already, is his exclusive commitment to his School.

It is partly due to the support of such an attitude towards Veda by authorities like Abhinavagupta and mainly due to the divisive interests and denunciatory cultural bias of the Western Indologists particularly of British orientation against Veda

that they invented the myth of the theory of Aryan Invasion and tried to create a wedge between the Vedic and Tantric dispensations declaring a non-Aryan origin of idea of Śiva and as hence non-Vedic as against the pure naturalism of Vedic gods and goddesses. As is evident from subsequent archaeological finds and other researches it has been found that there is no evidence at all to suggest that anything like an invasion from the European hordes took place on the Indian soil in course of the known history. As regards the case of linguistic affinity throughout the area concerned, that is explicable the other way round in view of the antiquity and structure of Sanskrit language vis-a-vis the other languages concerned. Thus, to imagine that Śaivism in its origin is non-Vedic is a mere myth created with some vested interest.

So far as the root of Śiva in the Ṛgveda is concerned it is very much there to find out though not in the form of Śiva but in the form of Rudra who came to be treated by Abhinava as subsidiary to Him. The importance of Rudra in the plural is quite evident in the Vāgāmbhṛṇī hymn as they in a group have been stated there along with Adityas and Vasus with whom Āmbhṛṇī claims to move. Almost the same remains the position of Śiva in the Yajurveda also vis-a-vis Rudras except for two points. In the sixteenth chapter of it known as *Rudraṣṭādhyāyī* he appears again as the group of Rudras but with significant difference that Śiva here is the ideal form of them aspired for. This is evident from *mantra* Nos. 2, 13, 41 and 51 therein where the devotee expects from Him in the singular to reveal Himself in His Śiva form amounting to the auspicious, Śivatara, more auspicious, Śivatama not only in form, *tanu*, but also in spirit, *sumanā*. This prayer of the seer gets materialised in the last Chapter of the *Saṁhitā* wherein its paramount seer Dadhyaṅ Ātharvaṇa refers to Him as Īśa and expects all devotees of Him to experience Him as obtaining in the whole world including both animate and inanimate not only in their present status but also in their dynamics of change taking place all the time constantly and motivating them to live rejoicing all the pleasures offered by them but only with the sense of renunciation, *tyaktena bhuñjīthāḥ*, without any craving for possession of them, belong as they do to Him who indwells them. It is, indeed, this Īśa in His gracious and Lordly form who has been made the object of devotion by Abhinava in transcendence of the Rudras conceived as His missionary and Sadāśiva as His deputy.

There is another Vedic source in the form of a couple of Upaniṣads, namely, *Kena* and *Śvetāśvatara* which anticipate Abhinavagupta's view of Śiva in several ways of which he does never make any mention obviously due to his sectoral bindings

which he followed so vigorously. The evidence occurs in the Kena Upaniṣad in the form of the episode of Umā Haimavatī. The episode reads as follows. In the war between gods and demons what incidentally once happened was that the gods came out victorious and began to celebrate their victory somewhere. While they were enjoying the celebration, a Yakṣa appeared at some distance from the site of celebration. The gods were surprised and deputed Agni, the leader of the lowest rank amongst them to enquire as to who he was. Agni went straightaway to him and asked him to identify himself. Instead of responding to Agni's query, the Yakṣa put the same question back to Agni. Agni told him what he was and claimed that he was so powerful as to burn the whole world. The Yakṣa put a blade of grass before him asking him to burn it. Agni tried his best to burn it but totally failed and went back with diffidence. This was followed by deputation of the leaders of the higher order, namely, Vāyu with the recurrence of the same incident with him too. This was followed by the arrival of Indra himself the Lord of all of them. His approach to the Yakṣa, however, was responded by total absence of him substituted by a beautiful lady in his place. On enquiry, the lady told Indra that she was Umā Haimavatī and that Yakṣa was Brahman Itself, the real force behind their victory but materially as shapeless as a sudden flash of lightning so dazzling as to make the eye blink at its glance. Even then, she told Indra that it was so mighty as to make the mind move, conduct the processes of determination and indetermination besides being capable of realisation via austerity, self-control and selfless action as spelt out by the Vedas in all their branches and strata.

This anecdote is a remarkable evidence of the anticipation of Abhinava's philosophy of Śaivism by Vedic seers and Upaniṣadic sages except for secondary details and integration of diverse viewpoints in a synthetic form. Some of those details remaining uncovered by the accounts of this anecdote, however, are available in the *Śvetāśvatara Upaniṣad*. In the first place what has presented here in the anecdote in the figurative form of Umā Haimavatī is exposed literally in the form of Śakti right in the beginning of the *Upaniṣad* which, as such, lies there enclosing the Lord well within itself by means of peculiar attributes of it. Does it not anticipate Abhinava's association of Śiva with His Śakti with all the sense of androgeneity of Him remaining kept in abeyance? Further, later in the same Upaniṣad, this Śakti is spelt out as His supernal Force including knowledge, force and action, *jñāna*, *bala* and action as almost the same as Abhinava's view of the Force having been considered as willing, knowing and action.

In the second place, Rudra who has remained simply as a deity in the Ṛgveda

has been diversified into hundreds of them in the whole chapter devoted to him in the Yajurveda. In the *Śvetāśvatara Upaniṣad*, he is stated to be only one ruling over the entire creation and abiding in all individual beings at the end as their Self in his contracted form. In the same chapter of the Upaniṣad a little later he has been addressed positively as Śiva indwelling the creation assuming the form of mouth, head, and neck of all living beings and lying down as a whole in the cave of their hearts, *sarvabhūta guhāśayaḥ* (III.11). Yet in another *mantra* of the same chapter He is characterised as atomic of the atomics and bigger than the biggest indwelling the same cave and capable of being realised as such by making oneself rid of all kinds of selfish actions and aspirations resulting in transcendence of all experiences of grief (III.20). Pacification of all basic constituents of the personality, *dhātuprasāda*, as mentioned in this *mantra* is obviously suggestive of regularisation of the principle of life manifesting itself in the form of breath and that of psychic nature.

His denomination as Śiva occurs in a number of other *mantras*. For instance, in the sixteenth *mantra* of the fourth chapter of the Upaniṣad again He is addressed as Śiva pervading the entire creation in its most essential form as symbolised by the term 'the clarified essence of the clarified butter as lying concealed in the inmost being of creatures as well as encircling the whole of it all at once and that He is the ultimate destination of all those who get liberated from the trap of the world.' Again in the fourteenth *mantra* of the fifth chapter therein He has been characterised as Śiva with the specification of receptivity through the sense of being and also as the cause of being and non-being both, Creator of the world of multiplicity through factorisation of the integrality, *kalā-sarga-karam*. It is important to note that Abhinava also makes use of the word *kalā* to attribute to it the act of factorisation behind the oneness of all with Śiva. Attribution of non-being along with being to Him as its cause amounts obviously to the recognition of the positivity of the zero as a number embedded in it as recognised as the greatest contribution to mathematics by mathematicians and trace of the anti-matter by the physicist in existence side by side with the matter. Along with the agency of factorisation of the entity as invested in Him, He has been conceived by Abhinava as transcendent to it through the use of the word *akala* for Him, which, too, lies anticipated in the fifth *mantra* of the sixth chapter of the Upaniṣad.

In addition to all these highly interesting points embedded in the Upaniṣad, what is of paramount importance here is devotion as the way to Him positively with

the mention of the significant word *bhakti* in this regard in the last *mantra* of the Upaniṣad which is so favourite to Abhinava moreover with the same quantum of it to the teacher who has happened to show the way to Him to the disciple as is explicit from the wording of the Upaniṣad: *yasya deve parā bhaktir yathā deve tathā gurau*, as much devotion to the Lord as to one's teacher also. It is only such a disciple in who this secret teaching has the possibility of being fruitful.

In view of all this stuff having been already in the Upaniṣad as the last part of the Vedas, Abhinava's characterisation of the *Śruti* as a *śāstra* lower than his is obviously conspicuous by unacquaintance of it by him in spite of having elapsed some time in the proximity of his Vedic teacher named Bhūtirāja. The only possible justification for it in this regard is partly his sectoral commitment and partly the teacher's emphasis only on the sacerdotal aspect of the Veda.

At the same time, it needs to be noted that Abhinava is such an honest author that had he taken any inspiration from the Upaniṣad in this regard while writing the *Tantrāloka* he was sure not have left it unacknowledged. The way out of this contradiction, therefore, seems to lie partly in the prevalence of these ideas and the concerned terminologies in the Indian psyche as a whole and partly owing to amazingly wide and deep psychic and intellectual range of his understanding and inventiveness in matters spiritual to such an extent as not only to cover ideas of the past without any possibility of borrowal from any source but also anticipate those also which are waiting to come to light in the future. This is quite obvious from a thorough study of his *magnum opus*.

As regards the wide range of understanding of Abhinava as per his own explanation in this regard is understandable in terms of his attribution of it to the phenomenon of descent of the force of consciousness known as *śaktipāta* vis-a-vis his analogy of the black-bee extending up to the same of the honeybee. The honeybee moves from flower to flower in its collection of the sensibility of smell in the form its nectar and puts them all in its hive in a large multitude for days so as to rise to the magnitude of the honey drawn from it. The juices fetched by it in smallest possible quantity by each bee from innumerably diverse sources like flowers and fruits and mixed together with all their special qualities understandably without any awareness of it on the part of the bee, results in something as the honey which uniformly has been giving a different kind of taste almost the same all over the world. This analogy has its root in the Ṛgveda from which it has come to the Chāndogya and Bṛhadāraṇyaka Upaniṣads for

the sake of whose secrecy seer Dadhyaṅ Ātharvaṇa had to permit himself to get beheaded by Indra. This is known in the Upaniṣads as the science of honey, *madhu-vidyā*. The same analogy has been made use of by Abhinava most probably unknowingly of its Vedic root to a certain extent. This is obvious from his stopping half way in making use of the analogy short of the formation of the honey but diverting the imagery to evolving the capability of descent of the Force of consciousness in its wider implication. As per his statement, "As the black bee moves from flower to flower in its search for the smell of its liking, even so the seeker of knowledge should move from one teacher to another in his quest for the essential wisdom." "Having drawn upon various teachers and literary sources and by virtue of the use of his own genius over and above it, the aspirant needs to create his own ocean of wisdom and make the boat of his life sail across."[4] This is the method suggested by Abhinava by way of preparation for the descent of the Force of consciousness in the form of special wisdom.

III. Reflection of Plato's Allegory of the Cave

From a thorough and close study of his *Tantrāloka* it becomes quite obvious that this objective must have been achieved in his own life as the text has come to contain all kinds of wisdom in it in both the sides, that is, past and the future from his standpoint. An elucidation of it on the former side may be found in his use of the analogy of reflection as common to Plato's view of Ideas and the allegory of the cave. Needless to point out that Plato has conceived of the world as a complex of ideas reflected on the screen of the mind received from the real occurrences of it in the heaven with the idea of the good as central to all of them parallel to Śiva of Abhinava amounting to auspiciousness. This basic contention of him has been elucidated by him through the allegory of the cave in which man has been depicted as the cave-dweller seeing whatever is passing outside his cave as reflected on the mirror of his mind with his face turned inward inside the cave towards the mirror without any inkling of the happenings in their original shape. With no possibility of his borrowal of it from Plato of the fourth century BC of Greece, the imagery has been so prominent in the mind of Abhinava that it has been made use of almost in an identical form twice in the *Tantrāloka* with thorough and minute deliberation on the nature of the reflection along with the nature of relationship of it with the original form of it. While Plato has remained contented himself only with reference to it via the medium of the imagery of the cave, Abhinava has gone in the details of the psychology

4 Tantrāloka, XIII.335 and XIII.343

of perceiving the reflection to the extent of its representation of the original incident via its elucidation in the form of a beloved seeing the reflection of her lover secretly in a mirror, placing the mirror on her bosom and yet not feeling contented as she would otherwise have felt by actually embracing him. Thus, while Plato stops only with the reference to the illusory nature of the universal phenomenon, Abhinava goes deeper into the nature of the problem ending up with the solution of it via the individual's realisation of his oneness with Śiva along with the suggestion of the way to it beginning from dedication to Him, meditation on Him culminating in actual psychic and neural experience in the form of the *kuṇḍalinī yoga.*

IV. Abhinava and Immanuel Kant

To think of Abhinavagupta vis-a-vis another paramount philosopher of the West, Immanuel Kant belonging down to the modern age, what we find interesting is their characterisation of space and time in their respective systems of thought. Kant puts time and space under the term categories of understanding along with causality amounting to suggest that they are unessential and are superimposed on the reality from the side of the human mind by way of looking at things in his own way. In his view, it is necessary for the human mind to think of anything by according to it some location and a certain point of time in the absence of which both the subject of understanding remains beyond the range of understanding. Kindred is the position of the concept of causality. Anything can be understood properly only by locating the cause of it or at least the effect of it. It is with the imposition of these concepts that the object may become understandable as a phenomenon otherwise it would remain only an unknowable numenon, as Kant calls it as the part of the reality as distinct from the other part or perspective of it known as the phenomenon lying within the range of understanding of the human mind. Since Kant has influenced the Western philosophy as much as Plato had done in ancient times it is quite significant to think of Abhinava's viewpoint in this regard.

On this point it is important to note that Abhinava has characterised space and time both as *adhvan*, the path amounting to the category of understanding. This extent of unanimity on this point between them all the gap of the actual space and time between their actual being is not without its significance. So far as Kant is concerned, he has at his back the philosophy of his Greek predecessor Empedocles of the fifth century BC who has no place for space in his structure

of the world of elements. Kant's similar treatment to it along with time is quite in keeping with that ancient tradition behind him. This is by no means applicable to Abhinava with his tradition's admittance of space also as an essential part of the actual world. In keeping with the spirit of that tradition his characterisation of space along with time does not amount to its negation as a matter of fact but only its subordination to the end it leads to, namely, Śiva-hood. In the same way his Śiva unlike Kant's numenon, is not anything simple as a numinous subject with only a bare notion of it with all its insubstantiality but rather Siva is the very essence of all forming, the cause of everything besides Him and not only realisable but the actual destiny of creation as a whole as well as that of the individual. Instead of a sheer idea of Him, there is a way leading to Him, *deśādhvan* being a part of that way.

V. Abhinava and A.N. Whitehead

Coming closer to the modern age there is another striking point of affinity of Abhinava with a British philosopher Alfred North Whitehead. The point of affinities is all the more striking in view of the colossal difference of background of Whitehead from that of Abhinava. The former had been a Professor mathematics and nuclear physics in London with his publication of *Principia Mathematica*, a monumental work on mathematical logic and became a professor of philosophy at Harvard as late as the sixty-eighth year of his life. His main philosophical work is titled *Process and Reality* in sharp contradistinction from Bradley's *Appearance and Reality*. In course of his deliberation on the nature of the reality as a sheer process of eventuation of events, Whitehead conceives of the involvement of three stages successively in course of making of the object out of events. These stages he has termed as concrescence, prehension and self-transcendence under the motivation of the desire for self-fulfilment. In course of these steps events tend to come close to one another, getting mixed up with one another resulting in self-transcendence in the form of an object with the possibility of turning again into an event of another act of concrescence. The prehension brings satisfaction in the same way as an organism feels satisfied after taking its food. This process aims on the universal scale at ingression into God and the world making God actualised by the ingression. The culmination of this process is termed by Whitehead as apotheosis of the world.

To state about Abhinava's viewpoint vis-a-vis this standpoint of Whitehead, it is interesting to point out is that he, too, holds a kindred position of relationship between the world and his Śiva. The world, according to him is a congregation

of *aṇus*, individual objects and beings all tending towards Śiva and seeking to get assimilated to oneness with Him. Leaving apart the case of living beings particularly the humans, he in *Tantrāloka* X.223 contends that if life force were to work inside a jar, it is sure to reach the essential form of Śiva.[5] Start of the breathing process is the basic feature distinguishing the organic from the inorganic. This, too, according to Abhinava may have the possibility of getting actualised. The case of organic beings, particularly of the humans therein is quite feasible or indeed is in the process of actualisation but for crossing the hurdles of limitations and ignorance as presented by the forces of *kalā* and *māyā*. While *kalā* is the hurdle of factorisation of the integrality, *māyā* and *avidyā* are those of ignorance. By means of its action of factorisation of the integrality into individualities *kalā* makes all of them self-contented within their limitations, *avidyā* or ignorance creates in them the sense of self-sufficiency. Removal of these hurdles would bring them to the level of *mantra*, *mantreśvara*, *mahāmantreśvara* culminating in transformation into Sadāśiva and then into Śiva-hood with full assimilation to Him which in Whitehead's terminology is almost the same as apotheosis of the world.

The process of transformation of the objective event into the subjective being of the object has been termed by Whitehead as appetition of the objective whereby the object gets assimilated to the being of the emergent subject on the analogy of the organic being's assimilation of the food it takes and makes it a part of its own being. Interestingly enough the very same analogy is implicit in Abhinava's process of transformation of the *aṇu* into Śiva as he has made use of the term *jighatsā* a derivative of *ghas* caused by appetite:

> Whatever is there in the world enshrouded by *māyā* is food as it were, while Lord Śiva is the eater of all this and so I am. He who understands like this needs to be regarded the actual teacher of Śaivism who has reached the essence of things beyond the span of the world.

How Whitehead could draw so close to Abhinava without any possibility of contact with his writings is interesting to think about, particularly as his approach to these cosmological problems is purely logical and scientific as distinct from Abhinava's traditional and experiential via yoga. To say the least in this regard it amounts to validation of the conclusions reached by both of them irrespective of divergence of their approaches.

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5 Tantrāloka X.223

VI. Abhinava, Freud and Jung

Coming nearer home to psychologists dealing primarily with experience than remaining confined to philosophers with their main thrust on rationality, let us talk of Abhinava's proximity with and difference from Sigmund Freud and Carl Gustav Jung. Freud has concentrated on both ends of the human life, namely, Eros and Thanatos representing respectively the Greek god of love and the belief that the soul dies with the body. It is under the imperative of the said god that man indulges in the act of sex as a necessity not only to produce life but also to keep it healthy. As per his contention, there is a contrariety between the male and the female lacking either of them the mechanism the other is endowed with. That is the cause of attraction of one for the other. While satisfaction of this tendency keeps both of them healthy inhibition of it causes tension and disease. The act of sex, therefore, is a matter of prime necessity for the maintenance of life.

Abhinava, on the other hand, has tackled the problem of contrariety between the male and the female by the androgyne of Śiva and Śakti suggesting thereby the solution of attraction between the two sides through recourse to the Self as the way not only for relief from the tension but also as the source of immeasurable delight as Śiva as the representative of the Self is. Abhinava has not only theoretically suggested this way out of this innate tendency of the human nature but has practically demonstrated it by his own way of life remaining celibate throughout and becoming a yogin of the first order as is evident from his writings of the *Tantrāloka* on the one hand and the sublimated form of eroticism revealed in his aestheticism. Whatever residue of the inclination to sex supposed to be still remaining in the human, as a way out to its satisfaction he has suggested the messenger, *dutī*, a system for the catharsis of it under which the aspirant has to make use of the *dutī* in the act of sex but only disinterestedly for the experience of the state of liberation from both the sides, the female, thus, acting as the messenger to the state of liberation.

As regards the Freudian tendency to die as supposed to underlie the core of the will to live, and thus presenting a point of contrariety and hence tension in the unconscious part of the human mind, Abhinava has mooted out as its antidote in the form of the latency of Śiva-hood in the psyche of the individual conceived as an atomic form of Him known as *aṇu*.

As regards Abhinava's comparability with Jung, it is relatively much more

obvious. At the start it needs to be noted that Jung's departure from the Freudian psychology started with an event of meeting between the two in the year 1907 against the background of almost teacher-taught relationship between them until that date. Freud came to Jung's house, as his autobiographical details tell us and tried to persuade him to work under a plan to turn sex into a dogma. Even after trying to convince Jung for as long as thirteen hours Freud failed to make him agree to his proposal resulting in so much desperation on his part as to fall back on his chair out of a swoon. The event of departure from Freud on this point proved so disturbing on the side of Jung also that, as he tells us, he, too, began to fall back into the unconscious. It is against this background that he had his constructed house close to a lake and began to practise yoga in what form one does not know, however, as a remedy of his malady. It was as a result of this practice until the year 1914 that he happened to evolve his idea of the collective unconscious over above the Freudian idea of the unconscious as a residue of inhibited desires particularly of sexual nature.

His idea of the unconscious came to be developed owing to the trace of such outlines of ideas in it particularly owing to layers as revealed in course of dreams of deeper significance and analysis of the experiences of his patients. Thus the unconscious came to be developed as a vast reservoir of outlines of ideas lying latent in the depth of the human psyche and were termed as archetypes. This stream of his psychology remained flowing until the year 1945 until an American scientist came under his treatment for uneasiness of mind with none of his wishes having remained unfulfilled. Following a close study of his dreams as delineated in pictorial form what Jung happened to conclude that the patient's mental problems might have become resolved with the coordinated centralisation of his archetypes as revealed in his dreamy figures. This discovery of him came to be termed by him as the archetype of Self as central to all kinds of archetypes. Apart from Plato's model of the Idea of Good as available to him from his background, what seems to have helped him in his formulation of the archetype of the Self was a meeting of him with Raman Maharshi at his *ashram* in Tamil Nadu a few years earlier in course of his visit to India in the year 1937.

Apart from the *Upaniṣads* and their tradition, it is perhaps Raman Maharshi who had the most vivid experiences of the Self independently of all external influence on him in his early youth and to have identified it in the form of the hill Aruṇāchal in his vicinity reminding the reader of the same viewpoint of Abhinavagupta concerning the mount Meru as delineated in the eighth chapter of the Tantrāloka dealing with the idea of *deśādhvan* wherein he considers

the mountain as the most impressive emblem, *liṅga* of Śiva placed against the background of the whole of the earth as its pedestal, *yoni*, representing Force as His consort.[6] Viewed in the light of the Maharshi's direct experience and Jung's deduction out of the American patient's drawings and resolution of the psychic problem, Abhinava's view of the Meru and its pedestal can at its best be rationally explicable in terms of projection of the idea of the Self on the mountain coinciding with that of his Śiva eventually as a device for the commonplace understanding of Him.

Secondly, it is important to note that there is a striking parity between Jung's idea of the archetypes anima and animus representing respectively the female and the male elements in the human nature. According to him, these two archetypes abide in the human nature side by side as complementary to each other. As such, it is owing to dominance of either of them that the individual turns out to be female or male. Following the determination of the sex, it is significant to note that while anima is introvertive, animus is extrovertive. In view of this sort of complementarity of anima and animus archetypes in the human nature as discovered by Jung has its anticipation in Abhinava's view of the androgyne of Śiva and Śakti corresponding to the male and the female. The complementarity of the male and female elements in the human mind is not only contradictory of the Freudian contention of opposition between the two sides as standing annulled by Jung's viewpoint as corroborated by Abhinava's view of androgyne of Śiva and Śakti has a long history behind it anticipated by thousands of years as its root lies in the *Bṛhadāraṇyaka Upaniṣad*. The Upaniṣad states that there was uniformly a single individual having no scope for enjoyment. Over and above that deficiency in that state of being he rather became afraid of his loneliness. To get rid of this fear he divided himself into two like two parts of a grain as really he had that property of division inherent in him in the form of the male and the female remaining in constant embrace of each other. Being set apart from each other the parts got restored to them their respective inherent nature in the form of the man and the woman. In support its contention, the Upaniṣad refers to the human instinct of feeling his fullness only in their embrace of each other. This view of the Upaniṣad has been attributed to its most celebrated sage Yājñavalkya.[7]

There is another point of unanimity between Abhinava and Jung concerning the use of dream experience of initiation on the disciple as suggested by Abhinava

6 Tantrāloka, VIII.45

7 Bṛhadāraṇyaka Upaniṣad, I.4.3

and considered as the most important devise in the treatment of mental and psychic patients by Jung.

VII. Jung's Collective Unconscious versus Abhinava's Cidākāśa

While the collective unconscious unfolds itself mainly in the state of deep sleep, *cidākāśa* remains unfolded in all the states of consciousness, however, particularly in the state of *samādhi*.

The collective unconscious is acceded to through withdrawal of impressions of hoary past inside the psyche. As against it, *cidākāśa* is rid of interiority as well as exteriority. Here the world in all its actuality and reality is realized as one with one's total being, *ātman*.

Collective unconscious is a state of unconsciousness. As distinct from it, *cidākāśa* is actual and real in all the sense of supernal consciousness. It is the realization of the inherent consciousness behind everything.

With this deliberation in course of understanding the position of Abhinavagupta vis-a-vis the Western thought both philosophical and psychological, now we have reached the point where we may turn to the Indian side which, as a matter of fact serves as his proper background. On this side, apart from the Vedic *Saṁhitās* and formulation of their stray visions in the form of the Upaniṣads along with the way to realisation via the exercise of breath-control as dealt with in the *Āraṇyakas* which all we have dealt with already in the beginning now is the turn of the *Bhagavadgītā* and the *Yoga-Sūtra* of Patañjali.

VIII. Abhinava and the Bhagavadgītā

As regards the *Bhagavadgītā*, Abhinava has kept its views all through in his mind while writing *Tantrāloka* as is evident from his references to it in the text particularly as made out by his commentator Jayaratha. One such pertinent case is verse No. 67 of the eighth chapter of the text dealing with the post-mortal state of the soul. The *Gītā* tells us that the destiny of the soul is determined by his contemplations at last at the verge of his departure from the world. It tells us that the soul of the dead reaches the same state of being as he was mindful of during the last moments of life. One of his most intimate followers Maheśvarānanda towards the close of his *Mahārthamañjarī* has identified *mahārtha*, the great secret in the form of the message of the *Gītā*. Abhinava himself has written a commentary of the *Gītā*, under the title *Gītārtha-saṅgraha*

expounding particularly its secret yogic ideas. As such, it would be unfair for Abhinava as well as the *Gītā* to think of him in complete independence of the sacred text messaging out particularly how the Self needs to act in this world without caring for the result especially in self-interest. Since such action would require self-control in regard to every aspect of the personality, namely, willing, thinking and doing, the individual needs to develop the outlook of a yogin. This, indeed, is the great secret of the *Bhagavadgītā* as understood by Abhinava's great disciple Maheśvarānanda of the fourteenth century AD.

The only significant divergence of Abhinava from the *Bhagavadgītā's* line of thought is his devotion to Śiva and condemnation of Vaiṣṇavism as a lower *śāstra*. This, divergence, however, needs to be minimised in its weight in keeping with the sectoral compulsions of Abhinava as against the Vaiṣṇavite burden of the *Gītā*.

IX. Abhinava versus Patañjali

So far as Abhinava versus Patañjali, the author of *Yoga-Sūtra*, is concerned he has made only a couple of references to the latter one directly and the other understandable by implication. In the direct one while talking of descent of the force of consciousness, *śaktipāta* at verse No. 146 in the thirteenth chapter of the *Tantrāloka*, Abhinava happens to refer verbatim to *sūtra* no. 33 of the third chapter of the *Yoga-Sūtra prātibhadvā sarvam*, meaning that by means of use of the innate reflective power of genius, *pratibhā*, everything is possible howsoever inaccessible otherwise to the mind of the individual. By referring to *pratibhā* in this context Abhinava obviously amounts to equal it with the descent of the force of consciousness from its supramental state.

As regards Abhinava's reference to another aphorism of Patañjali, it is understandable from his use of the phenomenon of possession of the aspirant by an evil spirit, *piśāca*. He has referred to this phenomenon on behalf of some text titled *Mālā*. Referring to this text he reports that how it has been stated there that on aspirant's piercing through the higher *cakra* there is the danger of being possessed by some evil spirit which may mislead him. He has indicated to that spirit as a snake, *bhujaṅgam* emerging out of *mantra, nāda* and *vindu* of supernal nature. This psychic phenomenon is comparable to the import of Patañjali's formula, *sūtra*, occurring at No. 51 of the same third chapter of the text titled *vibhūtipāda*. Use of the word *bhujaṅga*, snake, as the characteristic feature of the agency of distraction as understood by Patañjali on arousal of attachment to

the beatitude and sense of self-glorification on achieving some higher state of mind of the yogin seems to refer to the awakening of the force of ***kuṇḍalinī*** in terms of Abhinava to which surprisingly enough there is no reference at all in the *Yoga-Sūtra* and hence Patañjali was required to characterise it as an agency of distraction at the higher state of psychic progress.

Apart from this kind of divergence between these two authorities of divergent paths, namely, Vivekaja-mārga of Patañjali and Yogaja-mārga of Abhinava, there is still a wider point of gap between them on their respective perceptions of the final state of being aimed at by them. Needless to point out that both of them equally well characterise that state as one of liberation with this marked difference between them that while the state of liberation is redemption from the clutches of the world as represented by *Prakṛti*, Nature, from the viewpoint of Patañjali, while it lies in the self-fulfilment of the atomic individual in his restoration to his Śiva-hood from the viewpoint of Abhinavagupta. Thus, while the end of the discipline of yoga according to Patañjali is attainment of aloneness absolutely away from the touch of Nature representing everything else as its product, in view of Abhinava it is the state of self-fulfilment of the individual in his inclusion in the range of his being of the entire universe including Śiva as the highest state of existence, consciousness and delight.

X. Abhinava versus Śaṅkara

On account of this kind of inclusiveness of Abhinava which, too, has emerged out of the androgyny of Śiva and Śakti, he has become quite distinct from Ācārya Śaṅkara another and most important exponent of non-dualism which also is the trait of his School. If the inclusiveness of Śaṅkara is a logical consequence of the neutrality of Brahman as the final goal of his philosophical system along with the concerned spiritual practice; this spiritual practice as per his system is most clearly articulated in his *Nirvāṇa Saṭkam*, a poem comprising only six verses. In this composition the great Ācārya right from the beginning to end is negative in all his references to himself. He says that he is neither the earth nor the water, neither the fire nor the air, neither the space nor the mind, neither egotism nor the intellect leaving only his oneness with Śiva. Interestingly this is also the thrust of Abhinava's philosophy in all its theory and practice but has been reached at via the route of inclusion and acceptance of everything sought to be unconcerned with by Śaṅkara but for the positivity and acceptance of an extremely positive shape of Brahman in Its attributes such as existence,

consciousness and bliss over and above its absolute neutrality.

Śaṅkara's non-dualism besides being quite innate to him has been strengthened by the Upaniṣads which he commented and that, too, most profoundly in the odd situation of the cave of Vyāsa in Badarikāśrama at the age of less than even sixteen years. All this is surprising and yet true reflecting the innateness of non-dualism to his inner being. As regards the case of Abhinavagupta, in this regard, he has behind him the non-dualistic tradition of Somānanda, Utpaladeva, Lakṣmaṇgupta and Śambhunātha, such a galaxy of teachers of Advaitism besides Bhūtirāja, his teacher of *brahma-vidyā*. In this regard what seems to be most likely is that this tradition of him was somehow or the other a result of Śaṅkara himself via Somānanda who happened to precede Abhinava broadly by a margin of just four generations coinciding probably with the date of arrival of Śaṅkara in Kashmir. Preceding Somānanda, Śaivism in Kashmir itself was dualistic all the androgyny of Śiva and Śakti notwithstanding and is still continuing to dominate in south India.

As regards the possibility of effect of this non-dualism as centric to Śaivism on the ethical side of the human nature, Abhinava has given the example of a criminal thinking of himself continuously that he is a criminal becoming perfectly criminal although he was probably not so initially. Extending the same psychological viewpoint to one's constant contemplation that he is Śiva, there is little doubt in the transformation of the contemplator becoming Śiva-like with the development of all such virtues in him as are associated with the view of Śiva culminating eventually in attainment of the state of optionlessness, the ultimate objective of life.[8]

XI. Abhinava versus Sri Aurobindo

Sri Aurobindo's integral Vedānta also seems to have drawn considerably from Abhinava in his effort to eliminate the negativity of Śaṅkara's way of approach to the reality. The point of his contact with Śaivism seems to have its root in his employment to the service of the King of Baroda following his return from U.K. sometime in the year 1893 and staying there until 1904. During that period he is reported to have been a voracious reader borrowing big volumes from the library and returning the very next day creating suspicion in the minds of officials concerned. By that time the Kashmir Series of books had become published.

8 Tantrāloka XV.269-270

However, nowhere in his writings has he admitted to the range of his readings much less to any publication of the series concerned.

The existence of these schools of non-dual Śaivism that later became known as Kashmir Śaivsm was first brought to the knowledge of the world by Georg Buhler in his published report in 1877 entitled "In Search of Sanskrit manuscripts in Kashmir, Rajputana and Central India". In 1911 a Research Department was set up by the government of Pratap Singh Sahib Bahadur, Maharaja of Jammu and Kashmir. Under the auspices of this Department, Kashmir Series of Texts and Studies was published starting from 1911 and the last one was published in 1947.

In any case, the effect of Kashmir Śaivism particularly of Abhinava's variety on his idea of the integral Vedanta is quite obvious on several grounds. Parallel to Abhinava's Śiva, Aurobindo's Brahman also is Existence, Consciousness and Bliss. He conceives of consciousness as the central force responsible for the creation of the world. In this respect he had made a clear departure from Śaṅkara inasmuch as in Śaṅkara's Vedanta that creative agent is *māyā*, illusion and hence her creation, too, is a mere illusory appearance like the mirage. Just like Abhinava's Śakti, Aurobindo's consciousness-force also is three-dimensional, namely, willing, doing and awareness. Thus, it is actual instead of being just illusory. Just like Abhinava, he also has carved out several stages above as well as below the mind in the form of the higher-mind, illumined mind, intuition, overmind and supermind matching Abhinava's grades like *mantra*, *mantreśvara*, *mahāmantreśvara* and *Sadāśiva*. On the lower to mind there are matter and life parallel to Abhinava's earth and *prāṇa*. There is also some sort of parallelism between the two in regard to the processes of involution and evolution. Inasmuch as Abhinava has conceived the possibility of a jar becoming Śiva ultimately, Aurobindo also thinks of the possibility of matter's divinisation. If Aurobindo's idea of divinisation lies in the act of inculcation of the sense of existence, consciousness and bliss in matter, in the case of Abhinava it lies in restoring it to its original state of Śiva-hood. In any case in view of both of them consciousness itself is both the efficient as well as the material cause of everything in the world via processes of involution and evolution.

XII. Abhinava versus Mahāvatāra Bābā

Besides the integral Vedānta and Yoga there is some point of affinity of Abhinava with the *kriyā-yoga* of Yogananda of the fame of the Autobiography

of a Yogi. In his well known autobiography Yogananda claims to have contact with a Himalayan yogi of the highest order named by him as Mahāvatāra Bāba who could appear at any place of his choice or disappear in the void. Yogananda claims to have learnt from him a kind of yoga, namely, *kriyā-yoga* and to have popularised it in certain circles in India as well as abroad. The Hindi translator and commentator Dr. Param Haṁsa Misra of Tantrāloka has found out some traces of the *kriyā-yoga* in the talks and writings of Pandit Gopinath Kaviraja of Varāṇasī. In fact, there is a slight terminological variation in this kind of yoga, one of them being known as *karma-yoga* as held out by the *Bhagavadgītā* and lying in selfless action while the other has been popularised by Yogananda. Going deeper into the matter, the term *kriyā-yoga* occurs for the first time in the *Yoga-sūtra* of Patañjali as the very first *sutra* of its second chapter wherein it has been defined as a collective practice of *tapas*, *svādhyāya* and obeisance to God. Abhinava, however, defines it in a different way. As per his definition in *Tantrāloka*, it is not that action is different and yoga is different. As a consequence of ascension of the intellect on the essence of things and the consequent result of pacification of passions of mind whatever happens is known as *kriyā* or indeed *kriyā-yoga*.[9] Obviously this definition of *kriyā-yoga* presupposes a pair of conditions. One of them is ascension of the intellect to the essence. That essence, in view of Abhinava cannot be anything else except for the world's as well as of the individual's rootedness in Śiva or the combined form of Śiva- Śakti.

As regards the difference between *kriyā-yoga* and *karma-yoga* from the grammatical viewpoint, since *karma* is the result of *kriyā*, *kriyā-yoga* may be taken to stand for the process to the end of *karma-yoga*. These respective positions of the two terms seem to fit quite well with their definition in both the texts as pointed to above. As regards Patañjali's definition, *tapas* is a process of self-purification as preparation to self-improvement aiming at clarity of consciousness. The same is the objective of *svādhyāya* also no matter be it taken in the sense of the scriptural text or one's own psychology. The common aim behind all these procedures is control over passions, clarity of consciousness leading to awareness of the essence of things characterised as God, Śiva, etc. and submission to Him in all possible ways, namely, in action, ideation and emotion. All these three aspects of the human nature being mutually integrated in the man's inner being as well as their manifestation outside in the world, whatever action the individual would accomplish would amount to submission to the essence or the God in whatsoever denominational form. This is what amounts to *karma-yoga*.

9 Tantrāloka, I.151

In view of this clarification on respective statuses of both the denominations, it is obvious that while the *Gītā* emphasises the end-result of the practice of yoga, Yogananda's teacher lays emphasis on the process by passing through which the aspirant may reach the end or hit the goal of life. Before Yogananda's naming him as Mahāvatāra Bābā he was known as Bālakanātha as he had remained like a youth even after centuries of life. He belonged to the same sect of yogins which is responsible for creation of such texts on Yoga as Gorakṣa Saṁhitā, Haṭhayoga Pradīpikā, Haṭha Ratnāvalī in the Medieval age. The famous text *Mahārthamañjarī* by Maheśvarānanda Nātha of the fourteenth century AD also goes to the credit of the same School of yogins. Needless to point out that this Maheśvarānanda Nātha belonged to the lineage of Abhinavagupta and his School beginning from Somānanda. This has become obvious from another biographical work titled *Apprentice to a Himalayan Master* written by Mr. 'M' and published in 2010. As is obvious from Swami Kriyānanda's *Rāja Yoga*, published in 2002, *kriyā-yoga* is the same as is the yoga of Gorakṣanātha and others with its special emphasis on control of breath, *prāṇāyāma*, as the way to clarity of consciousness and realisation of the object of yoga, namely, oneness with Śiva.

Since Abinavagupta belongs to the same School there is nothing surprising in finding out the traces of *kriyā-yoga* in the *Tantrāloka* as referred via our quotation at footnote No. 9. As is obvious from the *Tantrāloka*, Abhinava's account of the processes aiming at Śiva-hood is the most profound in its range, gravity and wealth of yogic processes along with their details. His details include reference to several other *cakras* above the *ājñā* until the *sahasrāra* which is the playground of the higher *kuṇḍalinī*. It includes *samani* and *unmanī* states of consciousness. The mysterious system of nerves and their centres known as *cakra* obtain in the human body in two grades which are the lower and the higher. The lower part of the system comprises of four *cakras*, namely, the *mūlādhāra*, *svādhiṣṭhāna*, *maṇipūra* and *anāhata*. These are supposed to be lower on account of their involvement in sustaining the physical existence, serving as the lotus of the Self, playing the role of the centre by virtue of being the meeting ground of all the seventy-two thousand nerves including the ten main ones as also of the ten kinds of forces of vitality known as *prāṇas*. Besides this, it is also considered as the central fire-place supplying heat to the body. *Anāhata* is the heart-plexus responsible not only for purifying the blood and supplying the same to the whole of the body but also for controlling the emotional aspect of mind.

As distinct from the lower is the higher part of it known as *dvādaśānta* on two

accounts. One of it is the gross length of the area covered in the body measuring broadly twelve finger-ends from the throat to the sagittal suture located at the crest. The second one of the reasons behind the denomination of it as such is the fact that it has been found to cover as many as twelve loci of principles. The first ladder of it is the *cakra* known as *viśuddha* which controls the sound, *svara*. The second one is the *cakra* known as *ājñā* which acts as the centre of dispersal of ideas and sounds corresponding to them, *visarga*. The third step is known as *cakreśvara* comprising all the consonant sounds from *k* to *kṣ*. The fourth one is known as *vindu*, the point. The Fifth is known as *ardha candra*. The sixth is known as *ridhinī nāda*, the point of inhibition of sound. The seventh is *nādānta*, end of sound. The eighth is the locus of *śakti*, the force, followed by *vyāpinī*, pervasive, and *samanā*, concentrative in the form of focus of mind. The next to it is the step known as *sāmanasa*, equipoise, which in its turn is followed by the step known as *śāmbhava*, related to Śambhu, which is indicated by transcendence of the point, *parā-vindu*. As is obvious from the denominations of these steps covering the *dvādaśānta*, they are related to sound and the state of soundlessness in keeping with the corresponding states of mind stopping its operation as indicated by the stoppage of sound at the end. Thus the division of all the stages of *dvādaśānta* is based on the idea of coordination of sound and functioning of mind as the foremost instrument of consciousness in the human personality. All these details concerning the coordination between phonology and psychology seems to have emerged in course of recitation of the sound *Om* in its lengthened form, *pluta*, along with deep contemplation on its sense as representing the entire Reality in both its phases, universal and supernal as it stands for the virtue of having been considered as the most fundamental one right from the very beginning and to have served as the stuff of creation as well as the source of the corresponding consciousness in all its modes and forms.

To come to Abhinava's deliberation on consciousness, in sharp contrast to the contemporary view of consciousness as primarily sensory developing gradually into the mental. The main source of strength of this viewpoint at present is the empiricism of science holding the sway today by virtue of the ever-increasing facilitation of life by validation of the scientific way of thinking. Obviously, Abhinava's view of consciousness has its root in the act of self-consciousness going deep to the core of the mind. If perception has its undeniable source in the validity of the existence of all we perceive, contemplation has its source in the verity of one's own self which, too, is equally well undeniable if not more since denial of verity to it involves the danger of collapse of the possibility of perception

itself notwithstanding the continued existence of the world outside, for the existence of which, however, there would not remain any means of validation.

For Abhinava's viewpoint, the force required for validation of even the external world in its existential value is consciousness as concentrated in the self and brings the possibility of perception itself via its channelling through the sensory mechanism. As such, Abhinava holds consciousness as substantial as existence itself as it is responsible for its very being as well as working destined to get dissolved into it. It is the conjugal companion of the total range of Being as represented by Śiva. Unlike the Prakṛti of the Sāṅkhyas being totally opposite to its incidental, inexplicable and ad-hoc companion termed as Puruṣa, Consciousness as the Force of Śiva remains always inseparably associated with Him so much so as to conjointly form an aspect of His body as is evident from the concept of *ardhanārīśvara* wherein while Śiva appears as the male aspect of one and the same personality, consciousness stands for the female. It is due to such an abiding association between Śiva and His force of consciousness that wherever there is Being, there is also consciousness. The proof for it is the invariability in the coordination between consciousness and existence inasmuch as wherever there is the sense of existence, there is also the presence of consciousness. If existence cannot be divorced of consciousness, the latter cannot be divorced of existence either.

Consciousness, indeed, is omni-conscious, looking within as well as without, facing towards the past as well towards the future besides the present itself. Possibility of history and predictability of events are instances to the point.

Luminosity is the basic feature of consciousness. It is owing to this attribute of it that whatever we get to know becomes illumined to us, no matter be it intellectual or perceptual. According to Upaniṣads as well as Abhinava even the physical light has received its luminosity from consciousness. The cause of its physicality is its intermixture with properties inhibitive of luminosity. Variations in the luminosity of the sun, the moon, planets and stars as well as various forms of fire are illustrations on the point. Rightly has the *Kaṭha Upaniṣad* stated that in consciousness there is no access of luminosity of the sun, the moon, the stars, planets, lightning or even of fire. Rather it is due to the luminosity of consciousness that they all bear their luminosity.[10]

10 Kaṭha Upaniṣad V.5 and also see *Tantrāloka* III.117

Abhinava considers consciousness as of autonomous nature. It is due to this autonomy of nature that it assumes various kinds of impositions on itself resulting in intensity, modesty, etc. in its luminosity.[11] The luminosity as prevailing in luminaries like the sun, etc. in his view, is a defiled form of the original one as is to be traced in the consciousness of Śiva which needs to be inculcated by the individual to rise above all limitations he otherwise remains subjected to.[12] As we find in the human nature, consciousness always keeps moving. This is most obvious in the fickleness of the mind. All this mobility of consciousness as reflected in the mind and elsewhere is due to constant vibration in the ocean of consciousness, as it were. As the sea keeps vibrating all the time so does the sea of consciousness. This function of it is also purposive. If consciousness were to remain all the same constantly, variability in the behaviour of the world of consciousness would come to an end.[13]

In Abhinava's view, subsidence in the midst of vibration is, however, the real secret of Being an ocean. This is evident from Consciousness forming the core of the universal being on the one hand and getting stagnated in the form of fixity of matter on the other. This stagnancy is symptomatic of its tendency of stultification on the lower side while equipoise of it in the state of *samādhi* is indicative of same tendency of it on the higher side, with the necessity of the evolutionary process serving as the conduit between the two extreme ends and creating the possibility of awareness of the business of the world.[14] This is why there has emerged the possibility of consciousness emerging out of the physical inconscience. It is owing to the working of this process of evolution that heart, all its physicality notwithstanding, becomes the centre of consciousness in the human constitution.[15]

According to him, consciousness is three-dimensional being as an aspect of Śiva in the existential sense as well as the sense of consciousness. Śiva, according to this statement, is consciousness itself in the existential sense. He is the Being of the nature of Consciousness. This consciousness as inherent in Him has three aspects, namely, will, knowledge and action but for which He could not be regarded as the Being along with the attribute of existence.[16] It is something

11 *Tantrāloka*, III.118
12 Ibid., III.119
13 Ibid., IV.184
14 Ibid., IV.185.
15 Ibid., IV.186A
16 Tantrāloka, IV.187

only in existence which can will, know and act. So is Śiva with consciousness as His inherent quality in the existential sense of Force. It is by virtue of inherence of the force in Him that He expands Himself in all these three forms inside in the form of the human psychology as well as outside in the form of the world as a whole in its actions, awareness and the requisite will behind them. That existential value of Him being externalised assumes the form of the fire of awareness while the same being interiorised serves as the source of sound getting converted into contemplation.[17]

Universality in the manifestation of consciousness is due to its transparency while the division of individualities in the totality is due to each one of them being pegged down to its specific forms and limitations serving as the cause of internal contradictions.[18] Consciousness behind the entire variations of individualities is but one and rid of all options but makes it subject to options and variations coming down to the level of individuals.[19]

It is pure consciousness which having forsaken its aspect of knowability illumines itself expressly as the space. Space is indeed consciousness itself shorn of its express objectivity and appearing as a sheer vacuum with nothing in it to make itself knowable.[20] This statement of Abhinava finds its elucidation in Greek Philosopher Empedocles' denial of space as a positive entity above earth, water, fire and air since ancient times and continuing to be held as such even until now in scientific circles defining it now as a sheer blank calculable in its blankness through the relative location of objects in it. Vacuity of space is indeed due to the deliberate effort of consciousness to escape objectivity leaving scope for its sheer subjectivity.

However, it is out of this subjectivity of it that emerges *prāṇa*, life-force assuming the form of air as a wave of it creating the possibility of emergence of life as the basis of the spectacle of consciousness coming out of it in a renewed form.[21]

This is the secret of space according to Abhinava. As regards that of time, it is dependent on the frequency of breath which in its turn is dependent on the vibration of the sea of consciousness as the ultimate basis of whatever is there

17 Ibid., IV.190
18 Ibid., V.13
19 Ibid., VIII.30b-31a
20 Ibid., VI.9
21 Ibid., VI.11

in the universe.[22] Thus, the subsidence as well as emergence of the world both is dependent on consciousness as the path of the function of Force, *śakti* whose vibrations assume the form of the world in its innumerable tangibility.[23]

In view of this status of consciousness, Abhinava warns, those who underestimate it as a sheer bodily property due to the malice of action clouding their minds, are destined to lie asleep in the deep cave of inconscience like creeping insects.[24]

XIII. *Kuṇḍalinī* and the Christian Legend of Snake:

In the Bible there is a prominent legend of Satan coming to Eve in the form of a snake in the heavenly garden of Eden with the motive of seducing her to persuade Adam, her male counterpart, to insist upon him to taste the forbidden fruit and accedes to have sex with her resulting in the origin of the human race. So far as the origin of the human race in this act of procreation is concerned, the event proved a boon to mankind. Still, however, it laid the foundation of the instinct of sex in him with all its forcefulness consummating in its acceptance in the Freudian psychology as the principal one amongst all other instincts in him and thus in diluting the entire complex of the human nature and the corruption of it to the extent of leading to his madness with the overweighting development of the unconsciousness in him, clouding his consciousness with the result of perversity in his nature. It is due to her that he has become a victim of sufferings of all kinds, in spite of his otherwise divine nature having had his origin in God and having the advantage of living in the Eden.

This event of perversion of the human nature is anticipated very much in Patañjali's *Yoga Sūtra*, III.51, having already been quoted in this write-up and reading as *sthānyupa-nimantraṇe saṅga-smaya-akarṇam punaraniṣṭaprasaṅgāt.* This event of acceding to Satan on the part of Adam resulted in the creation of individual's individuality with all his propensity of attachment to his individuality which is obviously of the nature of attachment and assertion of his individuality which are illustrative of both attachment and egotism and hence of the corruption of his nature. Though *kuṇḍalinī* has escaped mention at the hand of Patañjali in this aphorism, it must be implicit in his relating to this stage of consciousness of the aspirant. This point is very much explicit in Abhinavagupta's conception of *kuṇḍalinī* as a serpent as symbolic of the integrality of the life-force. As against

22 Ibid., VII.62
23 *Tantrāloka*, VII.68
24 Ibid., IX.138

it, Christianity's condemnation of her as an agent of Satan, bears out the failed effort of Christianity to integrate it with the forces of goodness on account of successful experience of the yogins with regard to this representative of the life-force lying concealed at the base of the human body over and above Patañjali's characterisation of it as *piśāca-āvesha*, being possessed by the Satan. It was perhaps of that positive experience on the part of a *tāntrika* like Abhinavagupta that it happened to be associated with Śiva as His eternal companion.

The positivity of Abhinava's experience in regard to this force is very much obvious from the recognition of it on his part as lying embodied in the human personality as a representative of the force of divinity capable of elevating his psyche so much as to lead him to the Divine as symbolised as Śiva supposed to lie awaiting for her rise to meeting Him in highest centre of his consciousness as is the *sahasrāra* at the acme of man's aspiration for spiritual transformation which lies in purification of consciousness. It is via this kind of realisation that he has happened to realise the essential oneness amongst all luminaries including the physical and the spiritual as embodied in the form of the sun, the moon, the fire and the lightning as is obvious from the statement of the *Kaṭha Upaniṣad* quoted already in the write-up amounting to suggest that the illumination of the Self is inaccessible to that of the sun, the moon, fire and lightning and that these luminaries and sources of light have rather borrowed it from that source. The truth of this statement is very much obvious on the psychological level from the dependence of these luminaries from their recognition of these on the basis of their perceptibility through the factor of self-consciousness of the perceiver expanding its territory to the world outside. The external world would have remained totally nothingness outside the purview of the self-consciousness of the individual with all the limitations of it. Abhinava's contention of the possibility of universalisation of the human psyche at the acme of its growth through purification of it on having realised his oneness with Śiva who otherwise remains confined to his animal nature with all kinds of limitations in its range of its expansion.

The expansion is so important as it involves a long procedure. The basic seed of it is the self-consciousness of the individual. As that factor of the human psychology, it tends to remain exteriorised. Being drawn back to itself it gets interiorised and moves upward in its scale of being comprising of *cakras* as related to five primeval elements of the external world existing in a summary form as controlled by *mulādhāra*, *svādhiṣthān*, *maṇipura*, *anāhata*, and *viśuddha* representing the earth, water, fire, air and ether (space) respectively.

Rise of *kuṇḍalinī* results in the purification of consciousness in its entire physicality and individualistic accretions and superimpositions. Having got rid of it, consciousness get restored to its purely psyche nature and hence to its original purity and luminosity.

This much having already been achieved by yogins, Abhinava's contribution in this regard lies in further contribution to it in regard to what he calls *dvādaśānta* before entry into the *sahasrāra* resulting in full blaze of its luminosity following removal of all superimpositions on it including both the physical and the psychic and resulting in oneness between Śiva and Śakti the ultimate principle of being consciousness and delight and His force of creativity having come to the main cause of the world. But for this much exercise on the part of the aspirant the ultimate principle of being, etc. and that of creativity would remain independent of each other for the sake of the individual concerned. In the state of this separateness between these dichotomies of Creator and His force of creativity, totality of Reality would remain in a dichotomous position from each other leaving consciousness and reality as opposites to each other.

XIV. Hypnosis versus *Samarasībhāva* between the Teacher and the Taught as the point of culmination of the Process of Initiation

The clouding of consciousness in the contemporary psychology has gone so deep as to acceptance of the unconscious as a basic constituent of the human psychology resulting in the perversity of the human psyche. In order to get rid of this perverse development instead of such a flimsy device as mesmerism, Abhinava has shown the way to initiation wherein the teacher at the end of the ceremony of initiation make the disciple sit face to face to him and tries to restore to him to his real state of consciousness via creation of *samarasībhāva*, bringing the disciple up to the same length as his own resulting in his elevation to the status of the teacher whereby he may now onwards transform the *paśu* into Śiva.[25] In comparison to the device of hypnotism familiar in the modern psychology how positive is this device of *samarasībhāva* as suggested by Abhinava. The difference between the two ways of impressing his state of mind on the disciple by the teacher can be understood from the consideration of the real meaning of hypnotism and *samarasībhāva*. The word hypnosis is devised from *hypnos* representing the Greek God of sleep. Hypnos is none but the Sanskrit word *svapna* meaning dream, the change in the pronunciation is due to the tendency of Greeks substituting the Sanskrit *sva* by the Greek

25 *Tantrāloka*, 29.272-276

hypnos. Thus, hypnosis is nothing but inducing the subject to go to sleep instead of remaining wide awake. It is imaginable how disastrous is hypnotism to the human psychology wherein instead of opening the consciousness of the subject to the consequences of the state intended to bring to him, he is made to loose it to sleep with whatever remainder he is left with by the time of the device used on him for his betterment. Obviously this amounts to placing him in a more intense state of darkness than he was suffering from. As against it, the device of *samarasībhāva* is highly positive and constructive.

XV. Integralism of Abhinavagupta as an Antidote to the Modern Sensualism

The modern age is distinguished by its exclusive emphasis on the senses and the sense mind. This has happened mainly due to surprising success of science particularly the physical in its yield of unexpected facilitisation of life in all walks of life. As such, it has come to convince people as the only proper way to life and living. There is no doubt about this aspect of the conviction and development. Extension of this philosophy to the moral and spiritual problems, however, has resulted in sordid break down in the human attitude to life and purpose of living as was very much obvious from the well-known saying under the effect of ancient materialism (*Cārvakas*) declaring the way to it lying in as much comfort to the body as possible as is explicit from its saying that till one endures in life one should aim at as much comfort to it as possible even though one may have to borrow money from others, which he would not have to pay back until the end of life following which, however, due to his body having consumed by fire, there would not remain any trace of him to have the obligation of paying back the debt.

The same is the case of modern materialism as a product of sensualism supported by modern sciences with their foundation on sensualism with its typical modifications and manifestation such as socialism, political and commercialism lacking in the role of self-conscious conscience as well as moral obligation which is the result of sensualism leading to strife and barbaric consumerism amongst nations and individuals. Senses are barely instruments handed by the Self which is the real custodian of all values of life. Sensualism prevails at the cost of this role of the Self under the rule of mechanism and naturalism both being products of organism. Mechanism is sheer coordination of organs while organism is the consequence of coordination. Thus, both are only aspects of one and the same move of elimination of any role of something holistic in running the affairs of the world and nature.

Prevalence of these ideas under the garb as scientism has wrought havoc on the holistic view of things altogether which is the cradle of spiritualism and citadel of moral values in the management of national and international affairs as well as matters personal. Following Darwinian principle of survival of the fittest nations are trying at their level best to outshine one another at the cost of any essential sense of coordination and harmony.

The integration of Abhinavagupta is the best remedy of this malady. It is rooted in the essentiality of one and the same consciousness operating under the free-will of Śiva, supernal ruler of everything individualistic, cosmic and extra-cosmic simultaneously in a completely detached way. Under His dispensation, consciousness as the basic force is operating as the stuff as well as the agent using the stuff in creating the universe, keep it going on and restoring it ultimately to its original shape just sportively. While consciousness as the basic stuff of creation results in the objective phase of things, self-consciousness is responsible for the subjective aspect of it in its entirety both being just two aspects of one and the same principle. The ground for this aspectual distinction between the object and the subject with all its seeming contrariety in ancient times was the spectacle of dream and delusion which now has got materialised in the form of the success of the scientific laws as discerned in the almost all prospective of life in the world. Such laws are discovered basically just intuitively and yet they come to hold good universally. Intuition is rooted in self-consciousness while objective verification of it is a matter of the world outside. There is obvious contrariety between the two and yet happen to display strangely enough coordination between not seemingly but also actually. Therefore, the coordination between the two entities needs to be treated as two aspects of one and same principle rather than as disparate as the Prakṛti and the Puruṣa of the Sāṅkhyas or matter and spirit or rationality of the modern science.

XVI. Heresy Popular in Kashmir related to Abhinavagupta's vanishing in the cave

The connection in the heresy popular in Kashmir sought to be suggested by Dr. Kanti Chandra Pandey in his book titled Abhinavagupta – An Historical and Philosophical Study regarding the vanishing of Abhinavagupta along with his five hundred disciples in a cave in the mountains finds little support in *Tantrāloka.* For one, Abhinavagupta would not certainly have suggested to his disciples to end life that way along with himself nor could disciples have followed his suit in this misadventure in such a multitude. Abhinavagupta was a lively personality enjoying fullness of life in its multiple aspects having got filled

with his absolute oneness with Bhairava as is obvious from his *Bhairava Stotra* written as appendage, *pariśiṣta* to his *magnum opus* in the sixty-eighth year of *Saptarṣi* Calendar. He experienced himself fully liberated even in life also and therefore he had no necessity of entering into any cave for getting redeemed from life which had been turned by him as Śambhu himself.

In support of this contention one can refer to his *Krama Stotra* verse No. 20 in the eighth volume of this translation in the appendices.

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The graphics used in the book are not our own creation but they have been drawn from diverse sources to create the conceptual theme of the book. We acknowledge our indebtedness to all those agencies responsible for creation, production or reproduction, as the case may be, of these graphics.

We hope this translation will be liked by people at large.

Noida Authors

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Summary of the Contents of Volume – VIII

This volume consist of 8 chapters namely, 30-37 besides Appendices of 13 minor works Acārya Abhinavagupta.

Chapter 30 – Mantras Applicable to Trika System of Worship

1. This Chapter deals with seed-*mantras* of three approaches to the Reality known as *dīkṣā vidyā*, *mokṣdā vidyā* and *pārameśvarī vidyā*.

2. There is a reference to three verses in the *Āryā Metre* which remind the person lying on the deathbed of the essential nature of his being as existence, consciousness and bliss and therefore he need not be aggrieved of his present state of pain and suffering as it is only an exterior and temporary phase of his eternal and delightful being and remain as such while answering to the queries of anyone.

3. Thus as many as fifteen statements are uttered to stimulate the awareness of the dying person to the essential nature of his being with the aim of getting him detached from the present physical body and be attracted towards his assumption of the spiritual body in oneness with Śiva.

4. This *Brahma-vidyā* consisting of fifteen statements is known as bound by *kalās*, factors of division. Now is being spelled out what lies above this factor of division.

5. Then there is a form of initiation known as *paro-upaniṣad*.

6. Following it, there is a reference to the *vidyā* of initiation, *dīkṣā vidyā*.

Chapter 31 – Deliberation on Maṇḍalas

1. This chapter is devoted to the process of formation of the circle, *maṇḍala*.

2. It speaks of sacrifice known as *Dāmara* which is considered as having embedded in it the three forces, namely, the higher, higher-lower and lower.

Chapter 32 – Mudrā

1. This Chapter deals with the system of postures, *mudrā*.

2. Posture, *mudrā*, is the reflection of the status of the inner being. The inner being or *Ātmā* is the reflector while bodily posture is the reflection of its status.

3. The word *mudrā* is formed out of *mud* meaning delight and the root *rā* in the sense of giving. Thus *mudrā* is that which accords delight to the poser concerned.

4. *Khecarī* is the main amongst the *mudrās* which literally means that which enables the aspirant or its practitioner to move in the void which may take two forms lifting from the gravitational pull of the earth physically or at least mentally and spiritually.

5. Its varieties are known as *triśūlinī*, *karaṅkiṇī*, *krodhanā*, *bhairavī*, *lelihānikā*, *mahāpretā*, *yogamudrā*, *jvālinī*, *kṣobhiṇī* and *dhruvā*.

6. It is posed by sitting in the lotus-pose with the back-bone kept straight, the collarbones lowered, the eye-sight kept concentrated on the navel and concentration of consciousness directed to the three vacuums of the body in the forms of three principal nerves, namely, *iḍā*, *piṅgalā* and *suṣumnā*.

7. Then there get manifested a sound, light and breath culminating in the access to Śiva. The left foot should be placed on the right thigh and the mouth should be stretched by means of the little fingers and the nose by means of the intermediate ones. He needs to make his tongue move speedily producing the sound *hā hā*. He should meditatively rise to the top of the head by invoking the three forces of willing, knowing and doing.

8. Sound is pregnant with the force of consciousness and hence with that of the *kuṇḍalinī*. Having stopped the breath on this point, the aspirant should pierce through the rest of the circles, *cakras*.

9. Then there is a reference to the *śaśāṅkinī*, another form of the *khecarī mudrā*. It is related to the heart. It is also known as *pañca-kuṇḍalinī*.

10. *Khecarī* is the way out to the knowledge of the supernal seed of creation.

Note: *Cf.* Ṛgveda VII.6.30 – *Ādit pratnansya retasaḥ jyotis paśyanti vāsaram paro yadidhyate diva.*

Chapter 34 - Unification of Divine Forces

1. This Chapter is concerned with the experience of the aspirant's oneness with the whole of the world.

2. This the atomic approach to Śiva-hood. Proceeding along this atomic path, the aspirant has to experience his oneness with the Śakti and then with Śiva.

3. This path has been suggested by Śiva Himself.

Chapter 34 – Individualistic Approach to Śiva-hood

1. This Chapter indicates to the way of entry into Śiva-hood which is the essential nature of the individual.

2. That way is popularly known as the atomic which is in keeping with the individuality of the individual which although is universal and Śiva Himself and yet is supposed to have got divided into diverse individuals, each exclusive of the other owing to having been operated upon by the force of division, *kalā* and *māyā*.

3. Gradually he comes to himself getting rid of his exclusivity.

4. This happens due to realisation of the great light of Śiva within oneself. As a result of this realisation, the individual enters into his real nature which obtains in the whole of the world. Getting rid of his exclusivity, he comes to embrace the entire universe well within himself. This secret has been communicated to our School by the Supreme Creator of the universe.

Chapter 35 – Concordance of All Scriptural Provisions

1. This Chapter deals with the problem of concordance of all scriptural provisions on a certain point. What is being detailed out in this regard is the common conclusion of all approaches to the Reality. This is why it is known as *āgama*.

2. A newly born child has various choices before him to see, touch and accept but he chooses out of those options only what he likes.

3. Which in itself is determined by his innate inclinations which are formed on the basis of the impressions settled in his inner being during experiences of the past. His inclination to eat clay is obviously beyond the range of his choice. It is something unnatural. Even then he becomes inclined to it. This must be due to some inherent cause behind it, which may be the birth of all from the earth.

4. Śaivism is the system of approach to the Reality closest to the spontaneity of the human nature.

5. Verity of this system has been impressed on me by honourable Śambhunātha.

Chapter 36 – Tradition of Śaivism

1. This Chapter is devoted to the tracing of the tradition of Śaivism.

2. Bhairava, Bhairavī, Svacchanda, Lakula, Aṇurāt Gahananeśa, Brahmā, Śakra and Bṛhaspati have contributed to the making of this tradition adding one crore of verses each and thus the entire tradition developed ultimately into a text of nine crores of verses.

3. At the stage of Bṛhaspati it remained comprising one crore verses. Out of this number one-fourth of it transmitted to Vāman, half to Bhārga, half to Vali, half to Siṁha, one-fourth to Garuḍa, one-fourth to Vāsuki.

4. Half of the remaining verses were brought to the earth from heaven by Rāvaṇa and were transmitted to Bibhīṣana and then to Rāma.

5. From Rāma the wisdom was transmitted to Lakṣmaṇa and from him to Siddhas and Dānavas. The number got divided into two carried onward by Śrīkaṇṭha and Tryambaka.

6. Tantrāloka is a summary of the wisdom of all these streams of brought together.

Chapter 37 - Conclusion and Dedication

1. This Chapter is the last one of the entire enterprise which is addressed to his supreme Lord Śiva with the prayer that it is by virtue of His stimulation that the work has reached this end and that therefore it is He Himself who is prayed for giving solace to all those who may go through it.

2. Vis-a-vis the malice of the worldly life, the wisdom propounded here in this work is comparable to the cure of the snake bite.

3. The device of oneness with Śiva is like cure of the snake-bite.

4. It is, therefore, imperative for all to take resort to Śiva.

5. Posture is a concretised representation of *mantra* so is also the status of the symbol of *maṇḍala*.

6. As soon as the aspirant receives this wisdom from the teacher, he gets redeemed then and there itself with his body to remain there like a mechanical device.

7. This *Trika Śāstra*, therefore, needs to be accepted as soon as one becomes intimated with it.

8. Kashmir is a part of the earth dwelt in by Śiva Himself as also by contemplative sages strewn here and there almost everywhere.

9. Besides the fruits like apple and *bilva* in abundance, wine of various varieties is also available here.

10. The entire region abounds in flowers.

11. The inhabitants of it are poetic, scholarly, heroic and articulate. Women are also beautiful.

12. It also abounds in *yoginis*, female practitioners of yoga.

13. Here is also the town named *Pravara* which was established by King Pravarasena.

14. The river Vitastā which has descended here as a part of the moon and decorates land. The King had provided our wise ancestor here a palatial residence at the bank of this river along with rich property attached to the palace.

15. It was in the lineage of that ancestor of ours known as Atrigupta that Varāhagupta was born in course of time.

16. His son was named Chukhulaka, I, Abhinavagupta am his son. My mother departed from this world during my early childhood and due to her demise at that state, I became liberated even at that stage.

17. I was initiated in the learning of grammar, logic, literature and poetics by my father as also in the devotion to Śiva.

18. Besides this, I was made to join the tradition of teachers, Erakanāthānanda, Vāmanāthānanda, Bhūtirāja, Somānanda. His son was Utpalanātha and grandson Lakṣmanaguptanātha and Śambhunātha.

19. Towards the close of my life while I have been thinking of joining the family of my brother Manoratha.

20. While I was thinking of this, a few honourable persons happened to come to me including the son of the minister, Kṣema, Utpala, Abhinava, Cakraka, Padmagupta, Rāmagupta and a lady named Vatsalika whose husband had died in youth and was devoted to Śiva along with her brother who had declined the offer of ministership out of his devotion to Śiva.

21. She offered her palace and regal amenities for my living.

22. It is in those favourable conditions of life and working that I have worked out this Tantrāloka.

Appendices – English translation of 13 other works of Abhinavagupta:

1. Paramārthasāra – Essence of the Supreme State of Being.

2. Dehastha-Devatā-Cakra-Stotram – Hymn to the Human Body as a Temple of Divinities.

3. Pañcaśloki Stotra – Five verses on the Glory of Śiva.
4. Paramādvayadvādaśikā
5. Bimbapratibimbavādaḥ – Talk About the View of Reflection
6. Bodhapañcadaśikā – Fifteen Verses on Consciousness.
7. Bhairava Stotram – Hymn to the Glory of Bhairava
8. Mahopadeśa-Vimśatikā
9. Rahasya-Pañcadaśikā
10. Krama Stotram – On Krama System
11. Anuttarāṣtikā – On Anuttara
12. Paramārthacarcā – Deliberation on the Supreme Objective of Life
13. Anubhavanivedanam – Tribute of the Inner Experience.

CHAPTER - 30

Mantras Applicable to Trika System of Worship

अथ यथोचितमन्त्रकदम्बकं त्रिककुलक्रमयोगि निरूप्यते।
तावद्विमर्शानारूढधियां तत्सिद्धये क्रमात्।।**1**।।

Now is going to be dealt with the complex of *mantras* applicable to the *Trika* system of worship so that those whose intellect has as yet not been associated with the state of contemplation (on the Supreme Being, Śiva) may also attain *siddhi.* (1)

प्रतिबुद्धा हि ते मन्त्रा विमर्शैकस्वभावकाः।
स्वतन्त्रस्यैव चिद्धाम्नः स्वातन्त्र्यात् कर्तृतामयाः।।**2**।।

These *mantras* are awakened in themselves as they are basically of the nature of contemplation on account of being creations of the very abode of Consciousness out of its autonomy. (2)

यमाविशन्ति चाचार्यं तं तादात्म्यनिरूढितः।
स्वतन्त्रीकुर्वते यान्ति करणान्यपि कर्तृताम्।।**3**।।

The teacher in whom they make their entry, that happens on the basis of oneness between the two. On account of this, even the instruments of such entry gain the status of their creator. (3)

आधारशक्तौ ह्रीं पृथ्वीप्रभृतौ तु चतुष्टये।
क्ष्लां क्ष्वीं वं क्षमिति प्राहुः कमाद्वर्णचतुष्टयम्।।4।।

To the base should be assigned the seed sound *hrīṁ* while on the earth *kṣlāṁ*, on water *kṣvīṁ*, on fire *vaṁ* and on air *kṣaṁ*. (4)

हं नाले यं तथा रं लं वं धर्मादिचतुष्टये।
ऋं ॠं लृं ॡं चतुष्के च विपरीतकमादभवेत्।।5।।

The sound *haṁ* should be assigned to the stalk (*daṇḍa/meru*) and *yaṁ*, *raṁ*, *laṁ*, and *vaṁ* to *dharma*, *jñāna*, *vairāgya* and *aiśvarya* (splendour) respectively as contrary to the view of the *Purāṇas*. *Ṛṁ*, *ṝṁ*, *lṛṁ*, *lṝṁ* should be assigned to the values opposite to them, namely, *adharma*, *ajñāna*, *avairājña* and *anaiśvarya*. (5)

ओं औं हस्त्रयमित्येतद्विद्यामायाकलात्रये।
अनुस्वारविसर्गौ च विद्येशेश्वरतत्त्वयोः।।5।।

The sounds *oṁ*, *auṁ*, and *ha* should be assigned to *vidyā*, *māyā* and *kalā* while *anusvāra* (·) and *visarga* (:) to *Vidyeśa* and *Vidyeśvara*. (6)

कादिभान्ताः केसरेषु प्राणोऽष्टस्वरसंयुतः।
शबिन्दुको दलेष्वष्टस्वथ स्वं नाम दीपितम्।।7।।

The letters *k* to *bh* numbering twenty-four in the alphabet need to be assigned to the pollen of the lotus while ninth along with vowel *o* to the life-force (*prāṇa*). As *bindu* names of their respective presiding deities should be assigned to the eight directions and corners of the petals. The names of the deities are *Vāmā*, *Jyeṣṭhā*, *Raudrī*, *Kālī*, *Kalavikaraṇī*, *Balavikaraṇī*, *Balapramathinī* and *Sarvabhūtadamanī*. (7)

शक्तीनां कवस्य स्याच्छषसा मण्डलत्रये।
शबिन्दुकाः क्ष्मं प्रेते जूं शूलशृंगेषु कल्पयेत्।।8।।

The group of these nine Forces should be assigned to the three *maṇḍalas*, namely, *āgneya*, *saura* and *soma* represented by the sounds *s*, *ṣ* and *ś* along

with assignment of the sound *ksṁ* to them with *jūṁ* to their peaks, that is, the navel. (8)

NOTE:

Hrīṁ is seed *mantra* of Śakti while *jūṁ* is the last seed-*mantra* which represents Śiva. When they are combined together with *āsana* (sitting mat) along with *namaḥ*, the *mantra* for worship of the *āsana* is formed as follows – *hrīṁ jūṁ āsanapakṣāye namaḥ*. This is how the mode of sitting is worshipped.

पृथगासनपूजायां क्रमान्मन्त्रा इमे स्मृताः।
संक्षेपपूजने तु प्रागाद्यमन्त्यं च बीजकम्।।9।।
आदायाधारशक्त्यादिशूलशृंगान्तमर्चयेत्।
अग्निमारुतपृथ्व्यम्बुजसषष्ठस्वरबिन्दुकम्।।10।।

These *mantras* need to be used in the mode of sitting and performing worship briefly by putting together the first and the last seed *mantras* namely, *hrīṁ* and *jūṁ* representing respectively the base and the top forces along with fire (*r*), air (*y*), earth (*l*), water (*v*), *ū* and the *bindu*. (9-10)

रतिशेखरमन्त्रोऽस्य वक्त्रांग ह्रस्वदीर्घकैः।
अग्निप्राणाग्निसंहारकालेन्द्राम्बुसमीरणाः।।11।।
सषष्ठस्वरबिन्द्वर्धचन्द्राद्याः स्युर्नवात्मनः।

This *mantra* is know as *ratiśekhara* representing the parts of the body on account of combination of short and long vowels in its fromations along with involvement of seed *mantras* of fire and *prāṇa* (*r* and *h*), fire and dissolution (*r* and *kṣ*) time, Indra (*l*), water (*v*) and air (*y*), sixth vowel (*ū*), *bindu* (·) and *candra-bindu*, crescent moon, etc. all taken together. (Mantra thus formed would be *rhrakṣlvyūṁ*.)(11-12a)

बिन्दुनादादिका व्याप्तिः श्रीमत्त्रैशिरसे मते।।12।।
क्षेपाक्रान्तिचिदुद्बोधदीपनस्थापनान्यथ।
तत्संवित्तिस्तदापत्तिरिति संज्ञाभिशब्दिता।।13।।
एतावतो महाव्याप्तिमूर्तित्वेनात्र कीर्तिता।।

In view of the *Triśiras Śāstra*, *bindu* (point) and *nāda* (sound) are all-pervading on account of their nature of expansion (*kṣepa*), crossing the barrier (*ākrānti*), arousal of consciousness (*cidubodha*), enkindling (*dīpana*), stabilisation (*sthāpana*) and getting one with (*tadāpatti*) as they are said to involved all these factors in them. This tendency of their pervasion to the extreme is known as one of concretisation. (12b-14a)

परिणामस्तल्लयश्च नमस्कार: स उच्यते। ।**14**। ।
एष त्र्यर्णोज्झितोऽधस्ताद्दीर्घै: षड्भि: स्वैर्युत:।
षडंगानि हृदादीनि वक्त्राण्यस्य च कल्पयेत्। ।**15**। ।
क्षयरवलबीजैस्तु दीप्तैर्बिन्दुविभूषितै:।

The transformation and the consequent merger result in submission which is the state of elimination of the three sounds, namely, *ra*, *rāṁ*, and *rīṁ* from the former and *lā*, *lāṁ*, *līṁ* from the latter followed by associating them with six long vowels. Six parts of the body, namely, heart, head, crest, armour (shoulders), eyes and arm should be assigned to it along with their respective seed with illumined points. (14b-16a)

NOTE:

Assignment of the seed-*mantras* to parts of the body as stated above. Example of *r* and *l* seed mantra:

1.*rāṁ lāṁ*- heart, read as *rāṁ* or *lāṁ hṛdāye namaḥ* (whichever the case)

2.*rīṁ līṁ*- head - *rāṁ* or *līṁ śirase svāhā*

3.*rūṁ lūṁ*- *śikhā* (crest) - *rūṁ* or *lūṁ śikhāye vaṣaṭ*

4. *raiṁ laiṁ*- *kavacāya* (shoulders) - *raiṁ* or *laiṁ kavacāya huṁ*

5. *rauṁ lauṁ*- three eyes - *rauṁ* or *lauṁ netratrāya vauṣaṭ*

5. *raḥ laḥ* - *raḥ* or *laḥ astrāye phaṭ* (arm or clapping sound)

Worship of god or goddess as stated above has different seed-*mantras* and are assigned to the parts of the body.

झकारसंहृतिप्राणा: सषष्ठस्वरबिन्दुका: ।।16।।
एष भैरवसद्भावश्चन्द्रार्धादिविभूषित:।

The *mantra* known as *Bhairava-sadbhāva* is formed out of letters *kṣ*, *y*, *r*, *v* and *l* as the seed associated with them the *bindu* (point) besides adding to them the letters *jh*, *kṣ* and *h* along with joining them the sixth vowel *ū* and the *bindu.* (16b-17a)

मातृकामालिनीमन्त्रौ प्रागेव समुदाहृतौ ।।17।।
ओंकारोऽथ चतुर्थ्यन्ता संज्ञा नतिरिति क्रमात्।
गणेशादिषु मन्त्र: स्याद्बीजं येषु न चोदितम्।।18।।
नामाद्याक्षरमाकारबिन्दुचन्द्रादिदीपितम्।

Mātṛkā and *Mālinī mantras* have already been elucidated. As regards the case of the *mantras* addressed to deities like *Gaṇeṣa*, etc., their seeds have not been pointed out. They should, however, be formed with the use of the fourth case-ending and addition of the word *namaḥ* along with the *anusvāra*, thus shaping them as *Oṁ Gaṇeśāya namaḥ*. (17b-19a)

सर्वेषामेव बीजानां तच्चतुर्दशषष्ठयुक्।।19।
आमन्त्रितान्यघोर्यादित्रितयस्य क्रमोदितै:।
बीजैर्विसर्गिणी माया हुं हकारो विसर्गवान्।।20।।
पुनर्देवीत्रयस्वापि क्रमादामन्त्रणत्रयम्।
द्वितीयस्मिन्पदेऽकार एकारस्येह च स्मृत:।।21।।

There is another way of formation of *mantras* addressed to gods and goddesses. It is formed by taking the first letter of the name, adding the vowel *ā* to it, along with the *anusvāra* in the vocative case such as *aghore*, *paramaghore*, *ghorerūpe*. The seed sound of *māyā* should be *hu* and should be associated with the *visarga* to turn it into *huṁ*. As regards the formation of the vocative for the three goddesses, namely, *aghore*, *paramaghore*, *ghorerūpe* along with addition of *huṁ*, they should be addressed as *ghoremukhi*, *bhīme* and *bhīṣaṇe* along with changing the final *e* into *a* in the case of *bhīme* (thus, it would become like this *ghoremukhi bhīma bhīṣaṇe*). (19b-21)

ततः शक्तिद्वयामन्त्रा द्वप्तं तत्रान्त्यमक्षरम्।
हेऽग्निवर्णावुभौ पञ्चस्वरयुक्तौ परौ पृथक्। ।**22**।

So far as the vocative form of the two forces, *vamanī* and *pibanī* is concerned, elision needs to be made of their final syllables turning the words into *vama* and *piba* followed by addition of *he* and the letter *r* as the seed sound of fire with the addition of *u* to it. (22)

अकारयुक्तावस्त्रं हुं ह विसर्गो पुनः शरः।
तारेण सह वस्वग्निवर्णार्धार्णद्वयाधिका। ।**23**। ।

With the addition of the word *phaṭ* and association of the syllable *huṁ* and *haḥ* the *mantra* known as *astra* is raised. (23)

एषा परापरादेव्या विद्या श्रीत्रिकशासने।
पञ्चषट्पञ्चवेदाक्षिवह्निनेत्राक्षरं पदम्। ।**24**। ।

This *mantra* is addressed to the goddesses *Parā*, *Aparā* in the *Trika* system of worship. It consists of five, six, five, four, two, three and two letters with the addition of *aghora*. (24)

अघोर्यादौ सप्तके स्यात् पिबन्याः परिशिष्टकम्।
प्रत्येकवर्णगोऽप्युक्तः सिद्धयोगीश्वरीमते। ।**25**। ।
देवताचक्रविन्यासः स बहुत्वान्न लिप्यते।
माया विसर्गिणी हुं फट् चेति मन्त्रोऽपरात्मकः। ।**26**। ।

According to *Siddhayogiśvarī Tantra*, this *mantra* is meant for assignment to the circle of deities and is supposed to be immune to attachment on account of its profundity. The *mantra* formed with the addition of *huṁ phaṭ* to *hrīḥ* becomes addressed to the *Aparā*. (25-26)

परायास्तूक्तसद्व्याप्तिर्जीवः सहचतुर्दशः।
सानेकभेदा त्रिशिरःशास्त्रे प्रोक्ता महेशिना।**27**। ।
स्वरूपतो विभिन्नापि रचनानेकसंकुला।

The word *saḥ* with the addition of *au* to it becomes addressed to the *Parā* and has been characterised in the *Triśiras Śāstra* by Lord Śiva in various ways which though are different from one another and yet have been regarded as complex in their inner sense. (27-28a)

जीव: प्राणस्थ एवात्र प्राणो वा जीवसंस्थित:। ।**28**।

In this seed *mantra*, the sound *s* precedes *h* as well as follows it. Thus, yielding both the forms of it, *s-ha* and *h-sa*. (28b)

आधाराधेयभावेन अविनाभावयोगत:।
हंसं चामृतमध्यस्थं कालरुद्रविभेदितम्। ।**29**। ।
भुवनेशशिरोयुक्तमनंगद्वययोजितम्।
दीप्ताद्दीप्ततरं ज्ञेयं षट्चक्रक्रमयोजितम्। ।**30**। ।

Being necessarily interdependent these two sounds bear out two senses, namely, dependence of the life-force on the Self as well as dependence of the Self on the life-force. Here if the sound *ha* be regarded as dependent *sa* as also be associated with *ū* treated as the Rudra of Time, the form of the seed *mantra* would be *s-h-sū*. Addition of *au* and *visarga* to it makes its form as *s-h-sau-u*. This *mantra* is regarded brightest on account of its integration of the six *cakras* together by way of involvement of their seed sounds respectively in its formation. (29-30)

प्राणं दण्डासनस्थं तु गुह्यशक्तीच्छया युतम्।
परेयं वाचिकोद्दिष्टा महाज्ञानस्वरूपत:। ।**31**। ।

If the letter *h* be seated on *r* and *i* as the symbol of the secret power to be added to it along with the *visarga* resulting thus in the formation of the seed word *hrīḥ*, that word would bear profound wisdom. (31)

स्फुटं भैरवहृज्ज्ञानमिदं त्वेकाक्षरं परम्।
अमृतं केवलं खस्थं यद्वा सावित्रिकायुतम्। ।**32**। ।
शून्यद्वयसमोपेतं पराया हृदयं परम्।
युग्मयागे प्रसिद्धं तु कर्तव्यं तत्त्ववेदिभि:। ।**33**। ।

If the sound *s* were to be associated with and *h* with the *visarga* added to the same resulting in *s-haḥ* or alternatively the sound *s* were to have been added to it the sound *au* and *visarga*, this would result in the formation of the sound *sauḥ* as symbolic of the wisdom of Bhairava. This is known as the essential *mantra* of the Supreme Force needing to be used by the wise in the sacrifice to the Supreme Goddess in her conjugal form. (32-33)

अन्योऽप्येकाक्षरा ये तु एकवीरविधानतः।
गुप्ता गुप्ततरास्ते तु अंगाभिजनवर्जिताः।।**34**।।
यष्टव्याः साधकेन्द्रैस्तु कुलस्थाः सिद्धिदायकाः।
कुलक्रमविधानेन सूक्ष्मविज्ञानयोगतः।।**35**।।
यष्टव्यास्तु सदा देवि स्त्रिया वा पुरुषेण।।

There are some other monosyllabic *mantras* which are most secret besides being rid of armours (*kavac*) and are to be used in sacrificial performances relating to the *vīra*. They belong to the Kula sysem and are capable of granting accomplishment if used in keeping with the provision of the system particularly on account of being expository of the sutble science of spirituality. Such sacrifices may be performed by men and women both, O Goddess. (34-36a)

सकारो दीर्घषट्केन युक्तोऽङ्गान्याननानि तु।।**36**।।
स्यात् स एव परं ह्रस्वपञ्चस्वरखसंयुतः।
ओंकारैः पञ्चभिर्मन्त्रो विद्यांगहृदयं भवेत्।**37**।।
प्रणवश्चामृते तेजोमालिनि स्वाहया सह।
एकादशारं ब्रह्मशिरस्तन्मालिनीमते।।**38**।।

The sound *s* used with the group of six long vowels along with the limbs of the body such as *sāṁ hṛdayāya namaḥ*, *sīṁ śirase svāhā*, *sūṁ śikhāyai vaṣaṭ*, *saiṁ kavacāya huṁ*, *sauṁ netratrayāya vauṣaṭ* and *saḥ astrayāya phaṭ* as also with the same *s* as used with the short forms of the same vowels along with the *anusvāra* such as *saṁ*, *siṁ*, *suṁ*, *seṁ* and *soṁ* in combination with the names of the parts of the body along with *Om* getting thus formed the eleven syllablic *mantra* such as *Om amṛte tejomālini svāhā* would serve as the *Brahma śiras mantra*, in view of the *Mālinīvijayottara Tantra*. (35b-38)

वेदवेदनि हुं फट् च प्रणवादियुता शिखा।
वज्रिणे वज्रधराय स्वाहेत्योंकारपूर्वकम्।।**39**।।
एकादशाक्षरं वर्म पुरुष्टुमिति स्मृतम्।
तारो द्विजिह्व: खशरस्वरयुग्जीव एव च।।**40**।।

Thus is also formed another eleven-syllabic *mantra* with the use of *Om* at the head such as *Om vajriṇe vajradharāya svāhā* as also *Om veda vedani huṁ phaṭ*. It is known as the armour and has been highly praised. So is also the *mantra* known as *netra* which is formed with *Om* added to *juṁ saḥ*. (39-40)

नेत्रमेतत्प्रकाशात्म सर्वसाधारणं स्मृतम्।
तार: श्लीं पशु हुं फट् च तदस्त्रं रसवर्णकम्।।**41**।।

This *mantra* has been known as *netra* on account of its luminous nature and is popular amongst the people. It is formed like *Om juṁ saḥ*. Associated with it is another *mantra* such as *Om ślīṁ kavacāya huṁ phaṭ* which serves as the armour and is six syllabic. (41)

लरटक्षवयैर्दीर्घै: समयुक्तै: सबिन्दुकै:।
इन्द्रादयस्तदस्त्राणि ह्रस्वैर्विष्णुप्रजापती।।**42**।।

With the letters such as *l*, *r*, *ṭ*, *kṣ*, *v* and *y* are also formed as many other seed-*mantras* adding long vowel and *anusvāra* to them. These *mantras* are used for gods like Indra, Viṣṇu and Brahmā. (42)

स्मृतौ सूर्यद्वितीयाभ्यां ह्रस्वाभ्यां पद्मचक्रके।
नम: स्वाहा तथा वौषट् हुं फट् च जातय:।।**43**।।
अङ्गेषु क्रमश: षटसु कर्मस्वथ तदात्मिका:।
जपे होमे तथाप्यायेे समुच्चाटेऽथ शान्तिके।।**44**।।
अभिचारे च मन्त्राणां नमस्कारादिजातय:।

Ī and *ā* are the fourth and second vowels in the alphabet. Their short forms are *i* and *a*. *Namaḥ*, *svāhā*, *vauṣat*, *huṁ*, *vaṣat* and *phaṭ* are known as adverbs of the class of *jāti*. They are used with names of six parts of the body, namely, heart, head, crest, armour (shoulders), eyes and arms. They are relevant to muttering

of *mantras*, offering of oblation, pervasion, removal, peace and in producing effect on someone adversely targeted. These are known as of the nature of salutation, etc. (43-45a)

अक्षिषण्मुनिवर्गेभ्यो द्वितीया: सह बिन्दुना। ।**45**। ।
योन्यर्णेन च मातॄणां सद्भाव: कालकर्षिणी।
आद्योज्झितो वाप्यन्तेन वर्जिता वाथ संमत:। ।**46**। ।
जीव: प्राणपुटान्त:स्थ कालानलसमद्युति:।
अतिदीपतस्तु वामांघ्रिर्भूषितो मुर्ध्नि बिन्दुना। ।**47**। ।

Taking the second, sixth and seventh group of letters of the alphabet with *anusvāra* added to it besides the joined one from amongst the vowels, *e*, together as also by leaving the initial and or the final besides placing inside them *s* and *h*, the collective group of sounds as brilliant as the fire of dissolution with addition of *r* to it as also when accompanied by *anusvāra* at the end in the form of *s-h-ph-r-ṅ* besides *kh, ph, r, e, ṁ*, and *kh-ph-e-o, ph-e-o, ph-r-e-o* go to form as many seed *mantras*. (46b-47)

दक्षजानुगतश्चायं सर्वमातृगणार्चित:।
अनेन प्रणिता: सर्वे ददते वाञ्छितं फलम्। ।**48**। ।

Combination of *s-h-ph-r-e-ṅ* becomes worshippable for the entire alphabet as all of them are enforced by them and consequently yield the desired result whatever. (48)

NOTE:

Mantra thus formed is *sphreṁ* (स्ह्फ्रें).

सद्भाव: परमो ह्येष मातॄणां भैरवस्य च।
तस्मादेनं जपेन्मन्त्री य इच्छेत्सिद्धिमुत्तमाम्। ।**49**। ।

This combined sound of the alphabet is the ultimate for Bhairava as well for the mutterer. Therefore the latter needs to mutter it if he be an aspirant of the best result. (49)

रुद्रशक्तिसमावेशो नित्यमत्र प्रतिष्ठित:।
यस्मादेषा परा शक्तिर्भेदेनान्येन कीर्तिता।।**50**।।

The force of Rudra remains present in it since it represents the supernal Force from another viewpoint. (49)

यावत्य: सिद्धयस्तन्त्रे ता: सर्वा कुरुते त्वियम्।
अङ्गवक्त्राणि चाप्यस्या: प्राग्वत्स्वरनियोगत:।।**51**।।

Whatever *siddhis* have been promised in *Tantra*, they all are available through it by bringing variation in the pronunciation of the vowels in it in regard to lengthening and shortening and indicative of its limbs and mouth as has been indicated previously. (51)

दण्डो जीवस्त्रिशूलं च दक्षाङ्गुल्यपरस्तनौ।
नाभिकण्ठौ मरुद्दौ विसर्ग: सत्रिशूलक:।।**52**।।
सर्वयोगिनिचक्राणामधिपोऽयमुदाहृत:।
अस्याप्युच्चारणादेव संवित्ति: स्यात्पुरोदिता।।**53**।।

Pronunciation of sounds of *r*, *s*, *bh*, *l*, *kṣ*, *v*, *y*, *ū* and *au* combined together, as it has been said to the Lord of the Circle of *yoginis*, may arouse the consciousness as has been stated already. (52-53)

महाचण्डेति तु योगेश्वऋ इत्यष्टवर्णकम्।
नवार्णेयं गुप्ततरा सद्भाव: कालकर्षिणी।।**54**।।
श्रीडामरे महायागे परात्परतरोदिता।
सुधाच्छेदकषाद्यैर्बीजं छेदकमस्वरम्।।**55**।।
अध्यर्धार्णा कालरात्रि: क्षुरिका मालनीमते।
शतावर्तनया ह्यस्या जायते मूर्ध्नि वेदना।।**56**।।
एवं प्रत्ययमालोच्य मृत्युजिद्ध्यानमाश्रयेत्।
नैनां समुच्चरेद्द्वि य इच्छेद्दीर्गजीवितम्।।**57**।।

Mahācaṇḍe Yogeśvari contains eight letters. With the adition of the term *sadbhāva* to it, it becomes more secret. That *sadbhāva* term is the *Kālakarṣiṇī* seed *mantra kh-ph-r-e-ṅ*. In the great yoga of the *Dāmara Tantra*, this *mantra* has been regarded as higher than the higher (*parātpara*). Combination of *s-k-ṛ-k* thus, into the half and one syllables characterised as *kṣurikā* (knife) has been regarded as the night of dissolution (*kālarātri*) in the *Mālinīvijayottara Tantra*. Pronunciation of it one hundred times creates headache. Having become convinced of this adverse effect of its utterance, the aspirant needs to take resort to meditation which is effective in controlling the incidence of death. As such, O Lady, the aspirant should not pronounce it if he wishes for longevity. (54-57)

NOTE:

The mantra thus formed is:

skṛk

सकृक्

द्विर्दण्डाग्नी शूलनभःप्राणश्छेत्रनलौ तथा।
कूटाग्नी सविसर्गाश्च पञ्चप्येतेऽथ पञ्चसु।।58।।
व्योमस्विति शिवेनोक्तं तन्त्रसद्भावशासने।
छेदिनी क्षरिकेयं स्याद्यया योजयते परे।।59।।
बिन्द्विन्द्वनलकूटाग्निमरुत्षष्ठस्वरैर्युतम्।
आपादतलमूर्धान्तं स्मरेदस्त्रमिदं ज्वलत्।।60।।
कुञ्चनं चाङ्गुलीनां तु कर्तव्यं चोदनं ततः।
जान्वादिपरचक्रान्तं चक्राच्चक्रं तु कुञ्चयेत्।।61।।
कथितं सरहस्यं तु सद्योनिर्वाणकं परम्।

R of *daṇḍa* and the same of Agni when used in their dual capacity get formed into the seed *mantra raṁ raṁ. J, kṣ* and *h*, combined together form another *mantra h-kṣ-j. K-r* combined from another *mantra k-r-ḥ, kṣ-r* result in *kṣ-r-ḥ*. These five *mantras* cover the five spaces. This has been stated by Lord Śiva in the *Tantrasadbhāva*. These *mantras* together are regarded as knife (*kṣurikā*). It

is used for the sake of access to the Ultimate state of Being. *Anusvāra*, *o*, *s*, *r*, *kṣ*, *r*, *y*, *ū*, that is, *o-s-r-kṣ-r-y-ū* is considered as a brilliant *mantra* of weapon which needs to be meditated on from the sole of the feet up to the top of the head. In course of this meditation the fingers should be kept contracted as indicative of instigation. Also should be drawn consciousness to the contraction of the *cakras* from knees up to the highest one, one after the other. This act is of secret nature and has the possibility of liberating the aspirant immediately. (58-62a)

अथोच्यते ब्रह्मविद्या सद्यःप्रत्ययदायिनी। ।**62**। ।
शिवः श्रीभूतिराजो यामस्मभ्यं प्रत्यपादयत्।
सर्वेषामेव भूतानां मरणे समुपस्थिते। ।**63**। ।
यया पठितयोत्क्रम्य जीवो याति निरञ्जनम्।

Now I am going to talk of the *Brahma-vidyā* which proves immediately convincing. It is Bhūtirāja as almost Śiva Himself who has disclosed it to us by virtue of just pronouncement of which the soul attains the state of absolute blemishlessness. (62b-64a)

या ज्ञानिनोऽपि संपूर्णकृत्यस्यापि श्रुता सती। ।**64**।
प्राणादिच्छेदजां मृत्युव्यथां सद्यो व्यपोहति।
यामाकर्ण्य महामोहविवशोऽपि क्रमाद्गतः। ।**65**। ।
प्रबोधं वक्तृसांमुख्यमभ्येति रभसात्स्वयम्।
परमपदात्त्वमिहागाः सनातनस्त्वं जहीहि देहान्तम्। ।**66**। ।
पादांगुष्ठादि विभो निबन्धनं बन्धनं ह्युग्रम्।
आर्यावाक्यमिदं पूर्वं भुवनाख्यैः पदैर्भवेत्। ।**67**। ।
गुल्फान्ते जानुगतं जत्रुस्थं बन्धनं तथा मेढ्रे।
जहिहि पुरमग्र्यमध्यं हृत्पद्मात्त्वं समुत्तिष्ठ। ।**68**। ।
एतावद्भिः पदैरेतदार्यावाक्यं द्वितीयकम्।
हंस हयग्रीव विभो सदाशिवस्त्वं परोऽसि जीवाख्यः। ।**69**। ।
रविसोमवह्निसङ्घट्टबिन्दुदेहो हहह समुत्क्राम।
तृतीयमार्यावाक्यं प्राक्संख्यैरेकाधिकैः पदैः। ।**70**। ।
हंसमहामन्त्रमयः सनातनस्त्वं शुभाशुभापेक्षी।

मण्डलमध्यनिविष्टः शक्तिमहासेतुकारणमहार्थः । ।71। ।
कमलोभयविनिविष्टः प्रबोधमायाहि देवतादेह ।
आर्यावाक्यमिदं सार्धं रुद्रसंख्यपदेरितम् ।72। ।

Having listened to the words of this *Brahma-vidyā*, even knowledgeable persons who happen to have accomplished all their duties expected of them and yet are suffering from the pangs of leaving the body at the time of death and falling in swoon due to delusions get rid of the pain as well as delusion immediately. They become attentive to the speaker of these words immediately. The words amount to suggest as follows: "You have descended here from the highest state of being and are eternal." "Leave apart the idea of being divorced of the body. Feet, toe, etc. are terrible bonds on you as have been accorded to you, O Lord. From ankles to thighs and genitals upward up to the heart-lotus, etc. you get awakened." This is the second message communicated to him in the *Āryā Metre* continuing "You are all-pervading pure consciousness conceived as Hayagrīva O Lord. You are Sadāśiva, the Supreme Being Himself known as Jīva. The body is simply a complex of sun, moon and fire. It is formed out of the point. Having discarded it as such, rise above it." The words of the third *Āryā Metre* numbering more a little over and above the prior ones are as follows: "You are the great and eternal *mantra haṁsa* immune to both the auspicious and inauspicious, placed at the centre (of the universe as well as the body). You are the great bridge between the manifested form of Śakti (and the Transcendent Śiva) bearing the magnanimous meaning of interlinking of the manifest and the unmanifest. You have got invested in you all the lotuses beginning from the *mūlādhāra* and ending with the *sahasrāra*. Get awakened, O Lord." This *Āryā* consists of words numbering eleven and a half. (64b-72)

निःश्वासे त्वपशब्दस्य स्थानेऽस्त्युप इति ध्वनिः ।
अज्ञानात्त्वं बद्धः प्रबोधितोत्तिष्ठ देवादे । ।73। ।
एतत्पञ्चममार्यार्धवाक्यं स्यात्सप्तभिः पदैः ।
व्रज तालुसाह्वयान्तं ह्ययौडम्बरघट्टितं महाद्वारम् । ।74। ।
प्राप्य प्रयाहि हंहो हंहो वा वामदेवपदम् ।
आर्य्यावाक्यमिदं षष्ठं स्याच्चतुर्दशभिः । ।75। ।
ग्रन्थीश्वर परमात्मन् शान्त महातालुरन्ध्रमासाद्य ।

उत्क्रम हे देहेश्वर निरञ्जनं शिवपदं प्रयाह्याशु । ।76। ।
आर्यावाक्यं सप्तमं स्यात्तच्चतुर्दशभि: पदै: ।
प्रभञ्जनस्त्वमित्येव पाठो नि:शवासशासने । ।77।

"Your exasperation amounting to disgust needs to be transformed into expectation. You are feeling confound due to ignorance. Getting awakened from it, rise up O Primeval Lord." This fifth half of the *Āryā* consists of seven words. "Move from palate up to the point to *sāhvayānta* (obviously via *nāda*, *nādānta*, *śakti*, *vyāpinī* and *samanā*) to the great door somewhat like the fruit of *udimbara* (somewhat like a congregation of higher order of beings). Having attained that state move upward delightfully to the state of Vāmadeva (the force known as Vāmā and presided over by Sadāśiva)." This is the statement of the seventh *Āryā* comprising fourteen wordsÁ "O Lord of the complexes (*granthi*), of the body, move quickly and attain the taintless status of Śiva." (73-77)

NOTE:

Udimbara or *udambara* – Cluster fig tree, Goolar or Gular, *atti* (in *Kannada* language), *Medi Pandu* (in Telugu); *Malaiyin munivan* (in Tamil and Malayalam), *Oudumbar* (in Marathi), *Dumur* (in Bengali) and its binomial name is *Ficus racemosa.*

In the Atharvaveda, XIX. 31, this fig tree is given prominence for acquiring prosperity and vanquishing foes.

आक्रम्य मध्यमार्गं प्राणापानौ समाहृत्य ।
धर्माधार्मौ त्यक्त्वा नारायण याहि शान्तान्तम् । ।78। ।
आर्यावाक्यमिदं प्रोक्तमष्टमं नवभि: पदै: ।
हे ब्रह्मन् हे विष्णो हे रुद्र शिवोऽसि वासुदेवस्त्वम् । ।79। ।
अग्नीषोमसनातनमृत्पिण्डं जहिहि हे महाकाश ।
एतद्भुवनसंख्यातैरार्य्यावाक्यं प्रकीर्तितम् । ।80। ।

"Having entered into the middle path by combining the *prāṇa* and *apāna* and having discarded the discrimination between virtue and vice, O Nārāyaṇa, move to the end of the state of perfect peace (*śāntā*)." This is the statement of the eighth *Āryā* comprising nine words. "O Brahman, O Viṣṇu, O Rudra, you are

Śiva, you are Vāsudeva, depart from this body as a mere fabrication of clay of the nature of fire and Soma continuing to remain so since long and reach the state of boundless space." This is ninth *Āryā* comprising words as many as the number of states of being (*bhuvana*). (78-80)

सनात्म त्रिपिण्डमिति महाकोशमिति स्थितम्।
पदत्रयं तु निःश्वासमुकुटोत्तरकादिषु।।**81**।।
अंगुष्ठमात्रममलमावरणं जहिहि हे महासूक्ष्म।

In the text named *Niḥśvāsa* and *Mukuṭottaraka*, etc. there has been used the group of three terms such as *sanātma*, *tripiṇḍa*, *mahākoṣa*, etc. for the sake of the Self which is of the size of a thumb, besides being taintless and yet is serving as an envelop and hence is instigated to leave it being itself extremely subtle. (81- 82a)

आर्य्यावाक्यमिदं षड्भिः पदैर्दशममुच्यते।।**82**।।
अलं द्विरिति सूक्ष्मं चेत्यवं श्रीमुकुटोत्तरे।
पुरुषस्त्वं प्रकृतिमयैर्बद्धोऽहंकारतन्तुना बन्धैः।।**83**।।
अभवाभव नित्योदित परमात्मंस्त्यज सरागमध्वानम्।
एतत्त्रयोदशपदं स्यादार्यावाक्यमुत्तमम्।।**84**।

This statement in the form of the *Āryā* metre comprising six words is the tenth. Here the Self of the person on the verge of departure from the body is characterised in a twofold manner as capable as well as subtle in the *Mukuṭotara Śāstra*. It amounts to suggest to the departing person as follows: "You are the *Puruṣa* (Self) bound by the bondage of the *Prakṛti* by means of the thread of egoism. You are non-becoming as well as becoming, ever-awakened and the Supreme Lord. Draw yourself away from the path of attachment." These thirteen words of the *Āryā* are surely the best. (82b-84)

ह्रींहूंमन्त्रशरीरमविलम्बमाशु त्वमेहि देहान्तम्।
आर्यार्धवाक्यमेतत्स्याद् द्वादशं षट्पदं परम्।।**85**।।

"Following departure from the body, immediately you will reach the body of the *mantra hṛīṁ hūṁ*." This half of the *Āryā* comprising six words needs to be taken as the twelfth and the paramount. (85)

तदिदं गुणभूतमयं त्यज स्व षाटकोशिकं पिण्डम्।
स्यात् त्रयोदशमार्यार्ध पदैः सप्तभिरीदृशम्।।**86**।।

"Leave this body comprise as it does three *guṇas*, five elements and six sheaths." This needs to be treated as the thirteenth half of the *Āryā* comprising seven words. (86)

मा देहं भूतमयं प्रगृह्यतां शाश्वतं महादेहम्।
आर्यार्धवाक्यं तावद्भिः पदैरेतच्चतुदर्शम्।।**87**।।

"Do not consider this physical body as everlasting. Instead of it, take resort to the magnanimous body (in Śiva). " This is the fourteenth statement in the form of seven words of half a *Āryā* metre. (87)

मण्डलममलनन्तं त्रिधा स्थित गच्छ भित्त्वैतत्।
आर्यार्धवाक्यमष्टाभिः पदैः पञ्चदश त्विदम्।।**88**।।

"Having departed from this body whose status depends on the triplicity of various kinds go to the circle boundless, taintless and infinite." This statement of half a *Āryā* metre comprising eight words should be taken as the fifteenth. (88)

सकलेयं ब्रह्मविद्या स्यात्पञ्चदशभिः स्फुटैः।
वाक्यैः पञ्चाक्षरैस्त्वस्या निष्कला परिकीर्त्यते।।**89**।।

This *brahma-vidyā* as presented in the form of these fifteen obvious statements is enclosed within the circle of *kalā*. Beside it, there is another *brahma-vidyā* which is only five-lettered and is rid of the limitations of *kalā* and is read at the beginning and end of all other sentences. (89)

प्रतिवाक्यं ययाद्यन्तयोजिता परिपठ्यते।
तारो माया वेदकलो मातृतारो नवात्मकः।।**90**।।
इति पञ्चाक्षराणि स्युः प्रोक्तव्याप्त्यनुसारतः।
बिन्दुप्राणामृतजलं मरुत्षष्ठस्वरान्वितम्।।**91**।।

एतेन शक्त्युच्चारस्थबीजेनालभ्यते पशुः।
कृतदीक्षाविधिः पूर्वं ब्रह्मघ्नोऽपि विशुद्धयति।।**92**।।

Om (*tāra*), *hrīṁ* (*māyā*), *huṁ* (*catuṣkalaḥ*), *phreṁ* (*mātṛtāraḥ*), *hsvūṁ* (*navātmaka*) are the five syllables of this five-syllabic *mantra* as symbolic of point (*bindu*), life-force, ambrosia, water and air with addition of the sixth vowel *ū* with the utterance of which the sacrificial animal is dedicated to the deity. If an aspirant of Śiva-hood having undergone all the ceremonies of initiation happens to commit the crime of killing even a Brāhmaṇa, he, too, gets morally purged of his crime through the utterance of this five syllabic *mantra* addressed to Śakti. (90-92)

NOTE:

The *mantra* thus formed would be *Oṁ hrīṁ hūṁ phreṁ hrakṣmlvyūṁ*

ॐ ह्रीं हूं फ्रें ह्रक्ष्म्ल्व्यूं ।

लघुत्वेन तुलाशुद्धिः सद्यःप्रत्ययकारिणी।
तारः शमरयैः पिण्डो नतिश्च चतुर्णकम्।।**93**।।
शाकिनीस्तोभनं मर्म हृदयं जीवितं त्विदम्।
षष्ठप्राणत्रिकूटोर्ध्वबाहुशूलाख्यबिन्दुभिः।।**94**।।

Just as the simple device of demonstration of the weightlessness of the person concerned serves as the convincing proof of his innocence in a trial of dispute for his having committed a certain crime or not, even so, proves effectively decisive the utterance of the *stobhana śākinī* mantra – *Oṁ smryūṁ namaḥ* which is four lettered, utmost secret and forceful in which *ś* stands for the genital, *m* for the buttock, *r* for fire and *y* for the left shoulder. (93-94)

NOTE:

ॐ श्म्र्यूं नमः।

अनच्कनासाधेवक्त्रचन्द्रखण्डैश्च मण्डितम्।
हृदयं भैरवाख्यं तु सर्वसंहारकारकम्।।**95**।।
अग्निमण्डलमध्यस्थ भैरवानलतापिता:।

वशमायान्ति शाकिन्य: स्थानमेतेन चेद्दहेत्। ।**96**। ।
विसर्जयेत्ता: प्रथममन्यथा च्छिद्रयन्ति ता:।
ह्रीं क्लीं व्लें क्लें एभिर्वर्णैर्द्वादशस्वरभूषितै:। ।**97**। ।

Then is another all-dissolution *mantra* presided over by Lord Bhairava which is formed with the combination of *h-kṣ-jh-ū-o-au-ṁ* representing consonants, nasals, etc. known as the *Bhairava-hṛdaya*. As a result of utterance of this *mantra*, the Śākinīs on account of the heat of their abode inside the circle of fire caused by Bhairava get controlled. As they are devilish, they need to be dispersed in the very beginning lest they may cause damage. The *mantra* for their dispersal is as follows: *h-r-ī-ṁ k-l-ī-ṁ v-l-e-ṁ k-l-e-ṁ* as adorned with twelve vowels. (95-97)

NOTE:

Bhairava-hṛdaya mantra:

ह् क्ष्झ्रौं

Śākinīs dispersal mantra:

ह्रीं क्लीं व्लें क्लें

प्रियमेलापनं नाम हृदयं सम्पुटं जपेत्।
प्रत्येकमथवा द्वाभ्यां सर्वैर्वा विधिरुत्तम:। ।**98**। ।

This *hṛdaya* mantra proves effective if it were to be muttered alternatively with each twice or with all of them for the same best of results. (98)

NOTE:

Alternative muttering of the above *mantras* (referred in verses 95-97)

h-r-ī-ṁ k-l-a-ṁ-v-l-a-ṁ k-l-a-ṁ h-r-ī-ṁ k-l-a-ṁ v-l-a-ṁ k-l-a-ṁ h-r-ī-ṁ

ह्रीं क्लंव्लं क्लं ह्रीं क्लं व्लं क्लं ह्रीं

Collective muttering:

ह्रिं क्लिं व्लिं क्लिं ह्रीं क्लीं व्लें क्लिं व्लिं क्लिं ह्रिं ।

तुलामेलकयोगः श्रीतन्त्रसद्भावशासने।
य उक्तः शम्भुनाथेन स मया दर्शितः क्रमात्।।99।।

I am presenting here the *Tulā-melaka-yoga* as available in the text *Śrītantrasadbhāva* and taught to me by honourable *Śambhunātha*. (99)

अथ वित्तविहीनानां प्रपन्नानां च तत्त्वतः।
देशकालादिदोषेण न तथाध्यवसायिनाम्।।100।।
प्रकर्तव्या यथा दीक्षा श्रीसन्तत्यागमोदिता।
कथ्यते हाटकेशानपातालाधिपचोदिता।।101।।

Besides this, I am recounting here the method of initiation to Śiva-hood as per the statement of it in the *Santati Āgama* meant for such disciples who are devoted to the teacher but are scarce of wealth and due to adversity of time and space, etc. are incapable of effort. Hāṭakeśvara, Īśāna and Pātāleśvaradeva also have mentioned it in their texts. (100-101)

श्रीनाथ आर्य भगवन्नेतत्त्रितयं हि कन्द आधारे।
वरुणो मच्छन्दो भगदत्त इति त्रयमिदं हृदये।।102।।

The words *Śrīnātha*, *Āryā* and *Bhagavan* should be assigned to both the *kanda* and the *mūlādhāra cakra* while *Varuṇa*, *Macchanda* and *Bhagadatta* to the heart. (102)

धर्मादिवर्गसंज्ञाश्चत्वारः कण्ठदेशगाः पूज्याः।
ह्रींश्रींपूर्वा सर्वे सम्बोधजुषश्च पादशब्दान्ताः।।103।।
मूर्धतले विद्यात्रयमुक्तं भाव्यथ मनोऽभियोगेन ।
कुसुमैरानन्दैर्वा भावनया वापि केवलया।।104।।

The four words *Dharma*, *Jñāna*, *Virāga* and *Aiśvarya* should be assigned to the throat with the sense of worship. Before assigning them to the said spot in the body the words *h-ṛ-ī-ṁ*, *ś-ṛ-ī-ṁ* should be uttered in vocative at the end of the quarter of the *mantra*. On the head contemplation on the three *vidyās*, namely, the higher, lower and the higher-lower needs to be contemplated on attentively along with offering of flowers and wine or even by sheer-feelings. (103-104)

गुरुणा तत्त्वविदा किल शिष्यो यदि मोक्षमात्रकृतहृदयः।
मोक्षैकदानचतुरा दीक्षा सेयं परोपनिषदुक्ता। ।**105**। ।

Being initiated like this by the teacher conversant with the Reality as well as of the fact that the disciple is an exclusive aspirant of liberation, his initiation is known as *Paro-upaniṣad.* (105)

एतद्दीक्षादीक्षित एतद्विद्यात्रयं स्मरन् हृदये।
बाह्यार्चादि विनैव हि व्रजति परं धाम देहान्ते। ।**106**।

Having received this kind of initiation, the disciple, keeping in his heart the awareness of the three *vidyās* at the time of leaving the body attains the state of the highest abode even without performance of any external worship, etc. (106)

प्रणवो माया बिन्दुर्वर्णत्रयमादितः कुर्यात्।
पदपञ्चकस्य सम्बोधनयुक्तस्याग्निदयितान्ते। ।**107**। ।
सिद्धसाधनि तत्पूर्वं शब्दब्रह्मस्वरुपिणि।
समस्तबन्धशब्देन सहितं च निकृन्तनि। ।**108**
बोधनि शिवसद्भावजनन्यामन्त्रितं च तत्।

In the beginning should be uttered the words *Om hṛ-ī-ṁ h-ū-ṁ* followed by utterance of all the five terms in the vocative and *svāhā* at the end. The five terms referred to above are ***siddha-sādhani***, ***śabdabrahmasvarūpiṇi***, ***bandhanikṛntani***, ***bodhani*** and ***Śivasadbhāvajananī.*** (107-109a)

NOTE:

The mantra thus formed would be:

Om hrīṁ hūṁ siddhasādhini śabda-brahma-svarūpiṇi, Om hrīṁ hūṁ samasta-bandhanikṛttani Om hrīṁ hūṁ bodhani Om hrīṁ hūṁ Śivasadbhāvajanani svāhā

ॐ ह्रीं हूं सिद्धसाधनि ॐ ह्रीं हूं शब्द-ब्रह्म-स्वरूपिणि, ॐ ह्रीं हूं समस्तबन्धनिकृत्तनि ॐ ह्रीं हूं बोधनि ॐ ह्रीं हूं शिवसद्भावजननि स्वाहा।

This *vidyā* is known as *para-brahma-vidyā* and it bestows liberation.

पञ्चाष्टरन्ध्रत्र्यष्टार्णक्रमेण पदपञ्चकम्।।**109**।।
खपञ्चार्णा परब्रह्मविद्येयं मोक्षदा शिवा।

This group of five terms comprises thirty-three syllables by way of five in the first, eight in the second, nine in the third, three in the fourth and eight in the last. With the addition of *Om* and *h-ṛ-ī-ṁ* as also *h-ū-ṁ* uttered five times the total number of syllables becomes fifty. Having reached this end, it becomes *Parabrahmavidyā* which is auspicious as well as liberatory. (109b-110a)

अनुत्तरेच्छे घानतश्च सत्रयोदशसुस्वरः।।**110**।।
अस्य वर्णत्रयस्यान्ते त्वन्तःस्थानां चतुष्टयम्।
वर्गाद्यश्वौ त्र्यस्रबिन्दुयुक् पान्तोऽर्णत्रयादतः।।**111**।।
महाहाटकशब्दाद्यमीश्वरीत्यर्णसप्तकम्।
आमन्त्रित क्षमस्वेति त्र्यर्णं पापान्तकारिणि।।**112**।।
षडर्णं पापशब्दादिविमोहनिपदं ततः।
पापं हन धुन द्विर्द्विर्दशार्णं पदमीदृशम्।।**113**।।
पञ्चम्यन्तं षदर्णं स्याद्रुद्रशक्तिवशादिति।
तत एकाक्षरं यत्तद्विसर्गब्रह्म कीर्तितम्।।**114**।।
तदनच्कतकारेण सहैकीभावतः पठेत्।
रन्ध्राब्धिवर्णा विद्येयं दीक्षाविद्येति कीर्तिता।।**115**।।

By the combination of *a-i-ṁ-o* along with *y*, *r*, *l*, *v* and then *a*, *ṇ*, *ph*, *e*, *ṅ* the *mantra* formed becomes *aṇapheṅ* following which needs to be used *mahāhāṭakeśvari* in the vocative case followed by the verb of excusion *kṣamasva* which is tri-syllabic and is considered to be the remover of sin. Following this should be uttered '*pāpaṁ hana hana dhuna dhuna*'. This makes the *mantra* ten-syllable. After this needs to be uttered the *mantra rudraśaktivaṣat* which consists of six syllables. This is to be followed by the utterance of the monosyllabic word *sat* which is

named as *visarga brahma*. As bereft of vowel *a* at its end, this word reads along with other syllables of other *mantras* mentioned here comes to consist of forty-nine syllables and is known as the *vidyā* of initiation. (110b-115)

NOTE:

This second *vidyā* is known as *dikṣā vidyā*. The *mantra* thus formed is as follows:

aiṁo yaralava aṇapheṁ mahāhāṭakeśvari kṣamasva pāpānta-kāriṇi papa-vimohini pāpaṁ hana hana dhuna dhuna rudraśakti-vaśāt

अइङो यरलव अणफें महाहाटकेश्वरि क्षमस्व पापान्तकारिणि पापविमोहनि पापं हन हन धुनधुन रुद्रशक्तिवशात् ।

मायार्णञ्च परे ब्रह्मे चतुर्विद्ये पदत्रयम्।
अष्टार्णमथ पञ्चार्णं योगधारिणिसंज्ञितम्।।**116**।।
आत्मान्तरात्मपरमात्मरूपं च पदत्रयम्।
एकारान्तं बोधनस्थं दशार्णं परिकीर्तितम्।।**117**।।
रुद्रशक्तीति वेदार्णं स्याद्रुद्रदयितेऽथ मे।
पापं दहदहेत्येषा द्वादशार्णा चतुष्पदी।।**118**।।
सौम्ये सदाशिवे युग्मं षट्कं बिन्द्विषुसावहा।
सार्धवर्णचतुष्कं तदित्येषा समयापहा।।**119**।।
विद्या सार्धार्णखशरसंख्या सा पारमेश्वरी।

H-r-ī-ṁ pare brahme-catur-vidye these three words consisting of eight letter *yogadhāriṇi* consisting of five letters *ātmāntarātmaparamātme* these three words consisting of ten letters ending in *e* and vocative case, *Rudraśakti rudradayite me pāpaṁ daha daha saumye sadāśive hūṁ phaṭ svāhā* this *mantra* comprising fifty syllables is known as *pārameśvarī vidyā*. (116-120a)

NOTE:

Pārameśvarī vidyā is the third *vidyā* by muttering and meditation on which an

aspirant immediately becomes one with Śiva. The mantra thus formed is as follows:

Hrīṁ pare brahme-catur-vidye yogadhāriṇi ātme antarātme paramātme rudraśakti-rudradayite me pāpaṁ daha daha saumye sadāśive huṁ phaṭ svāhā

ह्रीं परे ब्रह्मे चतुर्विद्ये योगधारिणि आत्मे अन्तरात्मे परमात्मे रुद्रशक्तिरुद्रदयिते मे पापं दहदह सौम्ये सदाशिवे हूं फट् स्वाहा।

एतद्विद्यात्रयं श्रीमद्भूतिराजो न्यरूपयत्।।**120**।।
यः साक्षादभजच्छ्रीमाच्छ्रीकण्ठो मानुषीं तनुम्।

These three *vidyās* (namely, *dīkṣā*, *mokṣadā* and *parameśvarī*) were taught to me by honourable teacher Bhūtirāja who indeed was Śiva Himself having assumed the human body. (120b-121a)

अत्र वीर्यं पुरैवोक्तं सर्वत्रानुसरेद्गुरुः।।**121**।।
अर्थबीजप्रवेशान्तरुच्चाराद्यनुसारतः।
नहि तत्किंचनाप्यस्ति यत्पुरा न निरूपितम्।।**122**।।
निष्कला पुनरुक्तिस्तु नास्मभ्यं जातु रोचते।
इत्येवं मन्त्रविद्यादिस्वरूपमुपवर्णितम्।।**123**।।

As regards the effect of these *mantras*, it has already been made out leaving nothing unspoken about. Repetition is useless nor is it to my liking. Thus have been elucidated the *mantra-vidyā* and things associated with it. (121b-123)

CHAPTER 31

Deliberation on Maṇḍalas

अथ मण्डलसद्भाव: संक्षेपेणाभिधीयते।
साधयित्वा दिशं पूर्वां सूत्रमास्फालयेत्समम्। ।1। ।
तदर्धयित्वा मध्यप्राक्प्रतीचीष्वङ्कयेत्पुन:।
ततोऽप्यर्धत्तवर्धार्धमानत: पूर्वपश्चिमौ। ।2। ।

Now is being laid down the process of formation of the circles in brief. For this first of all what is required to be done is to determine the direction, beginning with the east followed by marking it with a thread stretched properly from both the ends. Having divided the point of division into two equal parts the line should be marked at the point of division. So also needs to be done on the line drawn from east to west. (1-2)

अङ्कयेत्तावता दद्यात् सूत्रेण भ्रमयुग्मकम्।
मत्स्यसन्धिद्वयं त्वेवं दक्षिणोत्तरयोर्भवेत्। ।3। ।

Taking right-angle turns from both the ends at equal distances from both the ends the rest of the two lines should be drawn to meet at the fourth right angle so that there may be formed in the middle the meeting point of a pair of fishes. (3)

तन्मध्ये पातयेत्सूत्रं दक्षिणोत्तरसिद्धये।
यदि वा प्राक्पराक्तुल्यसूत्रेणोत्तरदक्षिणे।।4।।
अङ्कयेदपरादङ्कात् पूर्वादपि तथैव ते।
मत्स्यमध्ये क्षिपेत्सूत्रमायतं दक्षिणोत्तरे।।5।।
मतक्षेत्रार्धमानेन मध्याद्दिक्ष्वङ्कयेत्ततः।
सूत्राभ्यां दिग्द्वयोत्थाभ्यां मत्स्यः स्यात्प्रतिकोणगः।।6।।
मत्स्येषु वेदाः सूत्राणीत्येवं स्याच्चतुरस्रकम्।

The thread should be stretched again north-south as well as east-west from the middle points of the lines concerned to determine the centre of the square. Thus would get formed mouths of the fish on all the corners of the square. (4-7a)

एकस्मात्प्रभृति प्रोक्तं शतान्तं मण्डलं यतः।।7।।
सिद्धातन्त्रे मण्डलानां शतं तत्पीठ उच्यते।

Thus a hundred of circles may be created out of only the centre of which would become the central seat (*pīṭha*) according to the *Siddhā Tantra*. (7b-8a)

यत्तन्मध्यगतं मुख्यं मण्डलानां त्रयं स्मृतम्।।8।।
मध्यशूलं त्रित्रिशूलं नवशूलमिति स्फुटम्।
तत्र शूलविधानं यदुक्तं भेदैरनन्तकैः।।9।।
तद्योनि मण्डलं ब्रूमः सद्भावक्रमदर्शितम्।

From amongst all those circles three ones would be main, namely, ***madhyaśūla***, ***trītriśūla*** and the ***navaśūla***. As regards the formation of the edge points (***śūla***), let us speak of the root of it as per the system of its formation. (8b-10a)

वेदाश्रिते चतुर्हस्ते त्रिभागं सर्वतस्त्यजेत्।।10।।
भागैः षोडशभिः सर्वं तत्तत्क्षेत्रं विभाजयेत्।

Out of the total area of the square of four hands, one-third should be left out all around while the rest should be divided into sixteen. (10b-11a)

ब्रह्मसूत्रद्वयस्याथ मध्यं ब्रह्मपदं स्फुटम्।।**11**।।
कृत्वावधिं ततो लक्ष्यं चतुर्थ सूत्रमादितः।
ततस्तिर्यग्व्रजेत् सूत्रं चतुर्थं तदनन्तरे।।**12**।।
कोष्ठे चेन्दुद्वयं कुर्याद्बर्हिर्भागार्धभागतः।

The point where the two measuring threads stretched from the middle point of the length and breadth would cross each other would obviously be the seat of the *Brahman*. Having determined that mid-point, another thread should be stretched out in a curved way from the beginning between the two so as to divide the entire area into two equal parts like a lunar orb. (11b-13a)

तयोर्लग्नं ब्रह्मसूत्रात्तृतीये मर्मणि स्थितम्।। **13**।।
कोष्ठकार्धेऽपरं चेति युग्ममन्तर्मुखं भवेत्।
ब्रह्मसूत्राद्द्वितीयस्मिन् हस्ते मर्मणि निश्चलम्।।**14**।।

Due to touch of the thread on the middlemost point the bracketed part of the area would be divided into two inward facing parts of the circle on the point of the second hand of the total area. (13b-14)

कृत्वा पूर्णेन्दुयुगलं वर्तयेत विचक्षणः।
ब्रह्मसूत्रागतात् षष्ठात् तिर्यग्भागात्तृतीयके।।**15**।।
कृत्वार्धकोष्ठके सूत्रं पूर्णचन्द्राग्रलम्बितम्।
भ्रमयेदुन्मुखं खण्डचन्द्रयुग्वह्निभागगम्।।**16**।।

Having thus created the couple of full-moons, the wise teacher should take a turn from the sixth part of the thread towards the third one making it pass along the half of the bracketed one and again taking a turn towards the half-moon and the fire. (15-16)

तिर्यग्भागद्वयं त्यक्त्वा खण्डेन्दोः पश्चिमात्ततः।
कोणं यावत्तथा स्याच्च कुर्यात् खण्डं भ्रमद्वयम्।।**17**।।
सुतीक्ष्णकुटिलाग्रं तदेकं शृंग प्रजायते।
द्वितीयस्मिन्नपि प्रोक्तः शृंग एष विधिः स्फुटः।।**18**।।

मध्यशृंगेऽथ कर्तव्ये तृतीये ऊर्ध्वकोष्ठके।
चतुर्थार्धे च चन्द्रार्धद्वयमन्तर्मुखं भवेत्।।19।।

Having left out both the curved areas of the half-moons from the backside forming an angle there should be formed a couple of turns. As a result of these turns a sharp curvature of a peak is formed. So also happens in the case of the other half of the area. Similar is the mode of formation of the middle one of the peaks, too, in regard to the fourth half of the area giving rise to the formation of the couple of half-moons making them face each other inwardly. (17-19)

तच्च पूर्णेन्दुमेकं प्राग्वर्तितं प्राप्नयाद्यथा।
अन्योन्यग्रन्थियोगेन बद्धारत्वं प्रजायते।।20।।

Thus is made available one full moon united with each other getting connected mutually by means of intermixing spokes. (20)

एवं द्वितीयपार्श्वेऽस्य खण्डेन्दुद्वयवर्तनात्।
मध्याभ्यां गण्डिका श्लिष्टा पराभ्यामग्रतो नयेत्।।21।।
सूत्रं पार्श्वद्वये येन तीक्ष्णं स्यान्मध्यशृंगगम्।
पार्श्वद्वयाधरे पश्चाद्ब्रह्मसूत्रं द्वितीयकम्।।22।

The same process would result in the formation of two half-moons on the second side also. The knot created between the two intermediate figures created would emerge towards the front. On the base of the two parts would get stretched the second *brahma* thread. (21-22)

अवधानेन संग्राह्यमाचार्येणोहवेदिना।
भवेत्पश्चान्मुखो मन्त्री तस्मिंश्च ब्रह्मसूत्रके।।23।।
मध्यशृंग वर्जयित्वा सर्वः पूर्वोदितो विधिः।

The teacher entrusted with the task of formation of this part of the circle needs to be competent in it as also quite attentive while accomplishing it. Excepting for the formation of the middle one of the peaks mode of formation of the rest has already been spoken of. (23-24a)

ततो यदुन्मुखं खण्डचन्द्रयुग्मं पुरोदितम्।।**24**।।
ततो द्वयेन कर्तव्या गण्डिकान्त:सुसंगता।
द्वयेनाग्रगसूत्राभ्यां मध्यशृंगद्वयं भवेत्।।**25**।।

As has already been stated in regard to the two half-moons facing each other, the same ones need to be knit together properly as via interconnection between them by means of the protruding ends of the threads would get formed the intermediate couple of peaks. (24b-25)

अधोभागविवृद्ध्यास्य पद्मं वृत्तचतुष्टयम्।
ततश्चक्रं षोडशारं द्वादशारं द्विधाथ तत्।।**26**।।

(Following the formation of the trident) the lower part of it would get enlarged and the lotus would become a squared comprising of twelve and sixteen petals on account of its division into two. (26)

मध्ये कुलेश्वरीस्थानं व्योम वा तिलकं च वा।
पद्मं वाथ षडरं वा वियद्द्वादशकं च वा।।**27**।।

In the middle of the formation would be the seat of the goddess *Kuleśvarī* which would remain either blank or would be filled with points. The order of the figures would be first the lotus, then the hexagonal figure and then the twelve-sided blank. (27)

त्रित्रिशूलेऽत्र सप्तारे श्लिष्टमात्रेण मध्यत:।
पद्मानामथ चक्राणां व्योम्नां वा सप्तकं भवेत्।।**28**।।
मिश्रितं वाथ संकीर्णं समाससव्याासभेदत:।

In this seven-sided trident due to getting mixed up in the middle may get formed lotuses, circles and blank spots numbering as many as seven due to intermixing together or even separately. (28-29a)

तत: क्षेत्रार्धमानेन क्षेत्रं तत्राधिकं क्षिपेत्।।**29**।।
तत्र दण्ड: स्मृतो भाग: षडरामलसारक:।
सुतीक्ष्णाग्र: सुरक्ताभ: क्षणादावेशकारक:।।**30**।।

Then to the other half of the area some more space may be added. That additional area would be used for the formation of the stalk with six knots, sharp-edged, dark red so as to result in immediate arousal of the sense of oneness with it. (29b-30)

या सा कुण्डलिनी देवी तरंगाख्या महोर्मिणी।
सा षडश्रेण कन्दाख्ये स्थिता षड्देवतात्मिका।।**31**।।
अष्टभागैश्च विस्तीर्णो दीर्घश्चापि तदर्धत:।
ततो द्वाराणि कार्याणि चित्रवर्तनया क्रमात्।।**32**।।
वेदाश्रायतरूपाणि यदि वा वृत्तमात्रत:।
स्पष्टशृंगमथो कुर्याद्यदि वा वैपरीत्यत:।।**33**।।

The goddess *Kuṇḍalinī* which is like a mighty wave lies in the *kanda* in a hexagonal form embodying in it six deities. Therefore, doors should be formed in an area eight finger-ends long and four finger-ends wide and variegated in colour like a rectangle or square. Then the edge of it should be formed positively or inversely. (31-32)

NOTE:

Six deities are *Hāhārāvā*, *Mahārāvā*, *Ghorāghośā*, *Bhayaṅkarī*, *Pheṅkāriṇī* and *Mahājvālā*.

उन्मुखं चन्द्रयुग्मं वा भङ्क्त्वा कुर्याच्चतुष्टयम्।
कुटिलो मध्यत: स्पष्टोऽधोमुख: पार्श्वगस्थित:।।**34**।।
उत्तानोऽर्धोऽसम: पूर्ण: श्लिष्टो ग्रन्थिगतस्तथा।
चन्द्रस्येत्थं द्वादशधा वर्तना भ्रमभेदिनी।।**35**।।
अन्तर्बहिर्मुखत्वेन सा पुनर्द्विविधा मता।

Or the half-moons facing each other should be divided into four clearly oblique in the middle facing downward and close to each other, odd ones facing upward while the even ones facing the knot. This division of the moon into twelve parts is considered as remover of the doubts. The division again is considered to be of two kinds inward and outward. (34-36a)

तद्भेदान्मण्डलानां स्यादसङ्ख्यो भेदविस्तरः।।**36**।।
पीठ-वीथी-बहिर्भूमि-कण्ठ-कर्ण-कपोलतः।
शोभोपशोभासंभेदाद् गुणरेखाविकल्पतः।।**37**।।
स्वस्तिकद्वियाद्यष्टतया पर्यन्तभेदतः।
भावाभावविकल्पेन मण्डलानामनन्तता।।**38**।।

In view of this division of the circles, the former may become innumerable particularly in view of the seat, lanes, area outside it, throat, ears, cheeks, decoration, sub-decorations, *guṇas*, lines, *svastikas* beginning from two to eight kinds, alternatives of being and non-being. (36b-38)

ततो रजांसि देयानि यथाशोभानुसारतः।
सिन्दूरं राजवर्तं च खटिका च सितोत्तमा।।**39**।।
उत्तमानि रजांसीह देवतात्रययोगतः।
परा चन्द्रसमप्रख्या रक्ता देवी परापरा।।**40**।।
अपरा सा परा काली भीषणा चण्डयोगिनी।

Colours should be applied to the figures as per the system of beautification. The colours recommended for this purpose are whitish-red (*sindūra*), deep red, blackish red (*khaṭikā*), black and shining white. These colours shining like the moon, *Parāparā* by the red while the *Aparā* by the terrific black on account of her association with the terrific *Yoginī*. (39-41a)

दृष्ट्वैतन्मण्डलं देव्यः सर्वा नृत्यन्ति सर्वदा।।**41**।।
अनर्चितेऽप्यदीक्षेण दृष्टे दीक्ष्येत मातृभिः।

The entire scenario of the circle needs to be prepared in such an impressive way that all the goddesses may begin dancing by all means and without having used it for any kind of worship any novice may get initiated (to Śaivism) by the motherly goddess by just having a look at it. (41b-42a)

किंवातिबहुनोक्तेन त्रित्रिशूलारसप्तकाः।।**42**।।
शूलयागाः षट् सहस्राण्येवं सार्धशतद्वयम्।

Needless to talk of the kinds of circles any more, the sacrifices related to it rise to six thousand and two hundred and fifty on account of the varieties created by the sevenfold arrangement of the three tridents. (42b-43a)

या सा देवी परा शक्तिः प्राणवाहा व्यवस्थिता । ।**43** । ।
विश्वान्तः कुण्डलाकारा सा साक्षादत्र वर्तिता ।
तत्त्वानि तत्त्वदेव्यश्च विश्वमस्मिन्प्रतिष्ठितम् । ।**44** । ।

In this circle lies represented the Supreme Goddess as the Force which serves as the impulse for breathing as the entire creation taking Her seat actually here in a circular pose along with the factors of the Reality and their presiding deities. (43b-44)

अत्रोर्ध्वे तन्तुमात्रेण तिस्रः शूलारगाः स्थिताः ।
आसनत्वेन चेच्छाद्या भोगमोक्षप्रसाधिकाः । ।**45** । ।
तास्तु मोक्षैककामस्य शूलाराविद्धमध्यकाः ।
तस्मादेनं महायागं महाविभवविस्तरैः । ।**46** । ।
पूजयेद्भूतिकामो वा मोक्षकामोऽपि वा बुधः ।
अस्य दर्शनमात्रेण भूतवेतालगुह्यकाः । ।**47** । ।
पलायन्ते दश दिशः शिवः साक्षात्प्रसीदति ।
मन्दशक्तिबलाविद्धोऽप्येतन्मण्डलपूजनात् । ।**48** । ।
सततं मासषट्केन त्रिकज्ञानं समश्नुते ।
यत्प्राप्य हेयोपादेयं स्वयमेव विचार्य सः । ।**49** । ।
देहान्ते स्याद्भैरवात्मा सिद्धिकामोऽथ सिद्ध्यति ।

Herefrom upward are extended three spokes as thin as threads serving as seats of willing, knowing and doing recommendatory of enjoyment as well as liberation. Out of these spokes, the middle one is meant especially for those who are aspirants of only liberation. Therefore, this great sacrifice should be performed with due decorum and sense of worship by wise aspirants of both enjoyment and liberation. Having had just a look at it evil agencies such as spirits of the dead, *vetālas* and *guhayakas* run away in different directions and prove delightful to Śiva. Through the worship of this circle even a medium category of aspirant becomes well-versed in the understanding of the *Trika* philosophy well within

six months, if he be regular in his effort. Equipped with his understanding he comes up to the state of exercising his discrimination in selecting what doctrine is to be accepted and what to be left out and following the time of his death he becomes a Bhairava or a Siddha if he be an aspirant of it. (45-50a)

मण्डलस्यास्य यो व्याप्तिं देवतान्यासमेव च। ।**50**। ।
वर्तना च विजानाति स गुरुस्त्रिकशासने।
तस्य पादरजो मूर्ध्नि धार्यं शिवसमीहिना। ।**51**। ।
अत्र सृष्टिस्थितिध्वंसान् क्रमात् त्रीनपि पूजयेत्।
तर्यं तु मध्यतो यद्वा सर्वेषु परिपूरकम्। ।**52**। ।

He who understands the extent of pervasiveness of this circle and the range of deities assigned to it as well as the system of its formation and worship, he becomes a teacher of it as worthy as the dust of his feet gets so sanctified as to be touched by the forehead. In such a circle, creation, sustenance and dissolution all three states of the world may be worshipped including even the fourth state of it at the middle point of it as complementary of all. (50b-52)

चतुस्त्रिशूलं वा गुप्तदण्डं यागं समाचरेत्।
तत्र तत् पूजयेत्सम्यक् स्फुटं क्रमचतुष्टयम्। ।**53**। ।

(In view of the availability of the fourth state of consciousness through the worship of the circle) a fourth crest in the trident may be conceived in the form of a secret extension needing to be worshipped at the top of all on occasions relevant to it. (53)

इत्येतत्कथितं गुप्ते षडर्धहृदये परे।
षट्के प्रोक्तं सूचितं श्रीसिद्धयोगीश्वरीमते। ।**54**। ।

This has been stated in some secret, *Śāstras* as such *Ṣadardhahṛdaya* and *Ṣatka* besides the *Siddhayogiśvarī Tantra* also. (54)

अगत: सूत्रयित्वा तु मण्डलं सर्वकामदम्।
महाशूलसमोपेतं पद्मचक्रादिभूषितम्। ।**55**। ।
द्वारे द्वारे लिखेच्छूलं वर्जयित्वा तु पश्चिमम्।

कोणेष्वपि च वा कार्यं महाशूलं द्रुमान्वितम्।।56।।

Maṇḍala should be drawn at the front of houses along with the trident, lotus, circle, etc. as it fulfils all aspirations. It should be drawn from door to door except for the back side of them. On corners also it may be drawn in the form of the trident and the divine tree known as *kalpa-vṛkṣa*. (55-56)

अमृताम्भोभवारीणां शूलाग्रे तु त्रिकं त्रिकम्।
शूलं इत्थं प्रकर्तव्यमष्टधा तत् त्रिधापि वा।।57।।
एव संसूचितं दिव्यं खेचरीणां पुरं त्विति।
स्थानान्तरेऽपि कथितं श्रीसिद्धातन्त्रशासने।।58।।
कजं मध्ये तदर्धेन शूलशृंगाणि तानि तु।
शूलाङ्कं मण्डलं कल्प्यं कमलाङ्कं च पूरणे।।59।।

The figures of the moon, lotus and trident all these three objects need to be drawn as a group in eight or three ways together. This would be indicative of the heavenly nature of the abode. This has been mentioned elsewhere in the *Siddhātantra* also. In the middle should be drawn the figure of a lotus while on the sides of it should be drawn those of the spear and the peak. The spear needs to be circular while the lotus would be complementary to it. (57-59)

अथ शूलाब्जविन्यासः श्रीपूर्वे त्रिशिरोमते।
सिद्धातन्त्रे त्रिककुले देव्यायामलमालयोः।।60।।
यथोक्तः सारशास्त्रे च तन्त्रसद्भावगुह्ययोः।
तथा प्रदर्श्यते स्पष्टं यद्यप्युक्तक्रमाद्गतः।।61।।

Drawing of the spear and the lotus together has been mentioned in the *Mālinīvijayottara Tantra*, *Triśiro Bhairava Śāstra*, *Siddhā Tantra*, *Trika Śāstra*, *Kulaśāstra*, *Devyāyāmala Tantra*, *Yāmalamāla Tantra*, *Sāraśāstra*, *Tantrasadbhāvaśāstra* and *Guhyarahasaśāstra*, etc. almost in the similar way, even then, however, I am mentioning these texts for the sake of clarification of the details. (60-61)

वेदाश्रिते त्रिहस्ते प्राक् पूर्वमर्धं विभाजयेत्।
हस्तार्धं सर्वतस्त्यक्त्वा पूर्वोदग्याम्यदिग्गतम्।।62।।

त्र्यङ्गुलैः कोष्ठकैरूर्ध्वैस्तिर्यक् चाष्टद्विधात्मकैः।
द्वौ द्वौ भागौ परित्यज्य पुनर्दक्षिणसौम्यगौ।।**63**।।

Taking three hands' area from the square of four hands, also after deducting from the same half a hand's area all around from the east, north and south, three finger-ends squares should be drawn so as to create thirty-two squares. By drawing another set of sixteen dividing lines from another side, number of the squares would rise to five hundred and twelve. Having left out two squares from either sides, the spear gets formed.

ब्रह्मणः पार्श्वयोर्जीवाच्चतुर्थात् पूर्वतस्तथा।
भागार्धभागमानं तु खण्डचन्द्रद्वयं द्वयम्।।**64**।।
तयोरन्तस्तृतीये तु दक्षिणोत्तरपार्श्वयोः।
जीवे खण्डेन्दुयुगलं कुर्यादन्तर्भ्रमाद्बुधः।।**65**।।

From either centre of the *brahma-sūtra* and the *jīva* (*jīva-sūtra*); out of the remaining twelve squares get formed a pair of half-moons. Between these moons a third one needs to be formed on the south and north sides in the name of the *jīva* by taking an inward turn. (64-65)

तयोरपरमर्मस्थं खण्डेन्दुद्वयकोटिगम्।
बहिर्मुखं भ्रमं कुर्यात् खण्डचन्द्रद्वयं द्वयम्।।**66**।।
तद्वद्ब्रह्मणि कुर्वीत भागभागार्धसंमितम्।
ततो द्वितीयभागान्ते ब्रह्मणः पाश्वयोर्द्वयोः।।**67**।।
द्वे रेखे पूर्वगे नैये भागत्र्यंशशमे बुधैः।
एकार्धेन्दूर्ध्वकोटिस्थं ब्रह्मसूत्राग्रसंगतम्।।**68**।।
सूद्वयं प्रकुर्वीत मध्यशृंगप्रसिद्धये।

From another centre of the pair of half moons a turn should be taken outward forming two pairs of half moons. Similar figures need to be formed on the side of the *Brahman* by turning the instrument along one and half a square. Two lines to the east of it should be taken to form a joint of three-fourth of the square and thus two threads should be joined together for the sake of forming the intermediate peak. (66-69a)

तदग्रपार्श्वयोर्जीवात् सूत्रमेकान्तरे घृतम्।।69।।
आदिद्वितीयखण्डेन्दुकोणात् कोणान्तमानयेत्।
तयोरेवापराज्जीवात् प्रथमार्धेन्दुकोणतः।।70।।
तद्वदेव नयेत्सूत्रं शृंगद्वितयसिद्धये।

By stretching the thread from the front side of the *jīva* after the gap of one square from the corner of the moon and other side of the *jīva*, the thread should be stretched to another pair of peaks for the sake of forming the second knot. (69b-71a)

क्षेत्रार्धे चापरे दण्डो द्विकरश्छन्नपञ्चकः।71।।
षड्विस्तृतं चतुर्दीर्घं तदधोऽमलसारकम्।
वेदाङ्गुलं च तदधो मूलं तीक्ष्णाग्रमिष्यते।।72।।
आदिक्षेत्रस्य कुर्वीत दिक्षु द्वारचतुष्टयम्।
हस्तायामं तदर्धं वा विस्तारादपि तत्समम्।।73।।
द्विगुणं बाह्यतः कुर्यात्ततः पद्मं यथा शृणु।
एकैकभागमानानि कुर्याद् वृत्तानि वेदवत्।।74।।

On the other half of the measuring stick which should be of the length of half a metre or one metre with five knots kept hidden in it with while other six knots distributed (marked) on it. Below it should be another knot of a *peepal* leaf (*Ficus religiosa*) with its root below it, sharp in shape and four finger-ends in length. There should be four doors each in each direction. It should be of the length of half a metre equal to its length. Outside it, the figure of lotus should be drawn with four petals in it and round in shape. (71b-74)

दिक्ष्वष्टौ पुनरप्यष्टौ जीवसूत्राणि षोडश।
द्वयोर्द्वयोः पुनर्मध्ये तत्संख्यातानि पातयेत्।।75।।
एषां तृतीयवृत्तस्थं पार्श्वजीवसमं भ्रमम्।
एतदन्तं प्रकुर्वीत ततो जीवाग्रमानयेत्।।76।।
यत्रैव कुत्रचित्सङ्गस्तत्संबन्धे स्थिरीकृते।
तत्र कृत्वा नयेन्मन्त्री पत्राग्राणां प्रसिद्धये।।77।।

एकैकस्मिन्दले कुर्यात्केसराणां त्रयं त्रयम्।
द्विगुणाष्टाङ्गुलं कार्यं तद्वच्छृङ्गकजत्रयम्।।**78**।।

In the midst of four directions and as many corners both together totalling eight sixteen threads should be spread two in each of the gaps between them. In the midst of each one of them should be formed a turn representing the individual soul at its edge. Wherever there be contact, it should be made stable. Having drawn the figure like this, the knower of the *mantra* should ascribe the *mantra* to it for the sake of making it affect each one of the petals of the lotus, three pollens should be drawn measuring sixteen finger-ends each. (75-78)

कर्णिका पीतवर्णेन मूलमध्याग्रभेदत:।
सितं रक्तं तथा पीतं कार्यं केसरजालकम्।।**79**।।
दलानि शुक्लवर्णानि प्रतिवारणया सह।
पीठं तद्वच्चतुष्कोणं कर्णिकार्धसमं बहि:।।**80**।।
सितरक्तपीतकृष्णैस्तत्पादान् बह्नित: क्रमात्।
चतुर्भिरपि शृङ्गाणि त्रिभिर्मण्डलमिष्यते।।**81**।।
दण्ड: स्यान्नीलरक्तेन पीतमामलसारकम्।
रक्तं शूलं प्रकुर्वीत यत्तत्पूर्वं प्रकल्पितम्।।**82**।।
पश्चाद्द्वारस्य पूर्वेण त्यक्त्वाङ्गुलचतुष्टयम्।
द्वारं वेदाश्रि वृत्तं वा संकीर्णं वा विचित्रितम्।।**83**।।
एकद्वित्रिपुरं तुल्यं सामुद्रमथवोभयम्।
कपोलकण्ठशोभोपशोभादिबहुचित्रितम्।।**84**।।
विचित्राकारसंस्थानं बल्लीसूक्ष्मगृहान्वितम्।।

The pollen should be drawn by yellow colour distinguishing the root, the middle and the front of one another while filament of it should be white, red and yellow. The petals should be white with distinction from another. Its seat should be quadrangular with its size equal to half of the pollen outside. On the lower part of the lotus, leaves in white, red, yellow and black should be drawn beginning from the corner of east-south and ending with the south-west. The higher part should be four while the circular is supposed to be divided into three. Following this, towards the east of the door, leaving a span of four finger-ends, a round

door should be formed with four spokes in it contracted or of different colours. There should be formed one, two, three or four apartments of equal dimension in it representing the cheeks and the throat which should be decorated with various colours like a house constructed with the use of supporting logs. (79-85a)

श्रीदेव्यायामले तूक्तं क्षेत्रे वेदाश्रिते सति। ।**85**। ।
अर्धं द्वादशधा कृत्वा तिर्यगूर्ध्वं च तिर्यजम्।
भागमेकं स्वपार्श्वोर्ध्वं गुरुः समवतारयेत्। ।**86**। ।

It has been stated in the *Devyāyāmala Tantra* that the half of this quadrangular area should be divided into twelve parts by drawing lines angular and straight from downards and the teacher should divide the section close to himself into two. (85b-86)

मध्यस्थं तं त्रिभागं च तदन्ते भ्रमयेदुभौ।
भागमेकं परित्यज्य तन्मध्ये भ्रमयेत्पुनः। ।**87**। ।
तृतीयांशोर्ध्वतो भ्राम्यमूर्ध्वांशं यावदन्ततः।
चतुर्थांशात्तदूर्ध्वं तु ऊर्ध्वाधो योजयेत्पुनः। ।**88**। ।
तन्मानादूर्ध्वमाभ्राम्य चतुर्थेन नियोजयेत्।

He should divide the middle one of them into three parts out of which he should leave apart one section of it and then take a turn again. He needs to form a circle from below and upward therein. He should also divide the fourth section of it by means of a line drawn from up downward. (87-89a)

ऊर्ध्वाद्योजयते सूत्रे ब्रह्मसूत्रावधि क्रमात्। ।**89**। ।
क्रमाद्वैपुल्यतः कृत्वा अंशं वै ह्रासयेत् पुनः।
अर्धभागप्रमाणस्तु दण्डो द्विगुण इष्यते। ।**90**। ।

Then the thread should be spread from up downward up to the point known as Brahmā making it wider gradually and then narrowing it again in the same way up to a metre. (89b-90)

भागं भागं गृहीत्वा तु उभयोरथ गोचरात्।
भ्राम्यं पिप्पलवत् पत्रं वर्तनैषा त्वधो भवेत्।।**91**।।
षोडशांशे लिखेत्पद्मं द्वादशाङ्गुललोपनात्।

Having taken half of the area from either side visibly, he should take a turn so as to make it look like a leaf of peepal followed by the formation of a petal of a lotus flower by leaving apart twelve finger-ends out of it. (91-92a)

तदूर्ध्वं मध्यभागे तु वारिजन्म समालिखेत्।।**92**।।
मध्यशृङ्गावसाने तु तृतीयं विलिखेत्तत :।
सव्यासव्ये तथैवेह कटिस्थाब्जे समालिखेत्।।**93** ।
कर्णिका पीतला रक्तपीतशुक्लं च केसरम्।
दलानि पद्मबाह्यस्था शुक्ला च प्रतिवारणी।।**94**।।
शूलं कृष्णेन रजसा ब्रह्मरेखा सिता पुनः।
शूलाग्रं ज्वालया युक्तं शूलदण्डस्तु पीतलः।।**95**।।
शूलमध्ये च यत्पद्मं तत्रेशं पूजयेत्सदा।
अस्योर्ध्वे तु परां दक्षेऽन्यां वामे चापरां बुधः।।**96**।।

Above it and in the centre, the figure of a lotus flower needs to be drawn. A third lotus flower should be sketched out at the end of the central figure. On the right and left sides as well as at the centre another lotus should be made in the same way whose pollen should be yellow, reddish-yellow, white and saffron in colour. Outer petals of the lotus should be made white for the sake of distinction while the edge should be blackish red and the line of Brahmā white, fiery at the top with the twig yellowish. The lotus in the middle of the trident should be made the locus of the worship of Śiva. On the lotus at the top of the trident the Supreme Goddess needs to be made the point of worship and the right side of it that of the *aparā-parā* while the *aparā* on the left. (92b-96)

या सा कालान्तका देवी परातीता व्यवस्थिता।
ग्रसते शूलचक्रं सा त्विच्छामात्रेण सर्वदा।।**97**।।

The Goddess transcendent to time is considered as the transcendent to the *parā* also. (97)

शान्तिरूपा कला ह्येषा विद्यारूपा परा भवेत्।
अपरा तु प्रतिष्ठा स्यान्निवृत्तिस्तु परापरा।।**98**।।

The *parāparā* represents the form of withdrawal of *Kalā*, *aparā* its establishment and *parā* the phase of wisdom of the same. (98)

भैरवं दण्डं ऊर्ध्वस्थं रूपं सादाशिवात्मकम्।
चतस्रः शक्तयस्त्वस्य स्थूलाः सूक्ष्मास्त्वनेकधा।।**99**।।

The handle of the trident lying above it should be regarded as dedicated to Sadāśiva while the four forces of Him are concrete, subtle and of other various shapes. (99)

एष यागः समाख्यातो डामराख्यस्त्रिशक्तिकः।
अथ त्रैशिरसे शूलाब्जविधिर्दृष्टोऽभिलिख्यते।।**100**।।

This sacrifice is known as *Dāmara* and is considered as having embedded in it the three Forces. Now onwards is being described the method of depiction of the edge of the trident as per the *Triśiras Śāstra*. (100)

वामामृतादिभिर्मुख्यैः पवित्रैः सुमनोरमैः।
भूमिं रजांसि करणीं खटिकां मूलतोऽर्चयेत्।।**101**।
चतुरश्रे चतुर्हस्ते मध्ये शूलं करत्रयम्।
दण्डो द्विहस्त ऊर्ध्वाधः पीठयुग्विपुलस्त्वसौ।।**102**।।
वस्वङ्गुलः प्रकर्तव्यः सूत्रत्रयसमन्वितः।
द्वादशाङ्गुलमानेन दण्डमूले तु पीठिका।।**103**।।
दैर्ध्यात्तूच्छ्रायाच्चोर्ध्वे च चतुराङ्गुलमानतः।
ऊर्ध्वेऽप्युच्छ्रयतो वेदाङ्गुला दैर्ध्याद्दशाङ्गुला।**104**।।
शूलमूलगतं पीठीमध्यं खाब्धिसमाङ्गुलम्।

The ground, the intermediate worlds, the *karaṇī* and the *khaṭikā* should be worshipped by means of the materials supposed to be purificatory from the left-hand view of Tantra. On a quadrangle of two metres length and breadth should be drawn a trident of one and half a metre up and down a seat of that dimension.

In its extension upward a *peepal's* leaf should be drawn four finger-ends wide and fourteen finger-ends long. (101-105a)

कृत्वा दण्डं त्रिशूलं तु त्रिभिभर्गि: समन्तत:। ।**105**। ।
अष्टाङ्गुलप्रमाणै: स्याद्धस्तमात्रं समन्तत:।

Having drawn the figure of the trident along with the handle and divided the *maṇḍala* into three equal parts of half a metre and eight finger-ends long on both the sides. (105b-106a)

शूलाग्रं शूलमध्यं तच्छूलमूलं तु तद्भवेत्। ।**106**। ।
वेदी मध्ये प्रकर्तव्या उभयोश्च षडङ्गुलम्।
द्वादशाङ्गुलदीर्घा तु उभयो: पार्श्वयोस्तथा। ।**107**। ।

Herein should be drawn the figure of the fire-pit on the edge, in the middle and at the root of the trident whose dimensions need to be six finger-ends wide and twelve finger-ends long on both the sides. (106b-107)

चतुरङ्गुलमुच्छ्रायान्मूले वेदीं प्रकल्पयेत्।
उभयो: पार्श्वयोश्चैवमर्धचन्द्राकृतिं तथा। ।**108**। ।
भ्रामयेत् खटिकासूत्रं कटिं कुर्याद्विरङ्गुलाम्।
वैपुल्याद्दैर्ध्यतो देवि चतुरङ्गुलमानत:। ।**109**। ।
यादृशं दक्षिणे भागे वामे तद्वत्प्रकल्पयेत्।
मध्ये शूलाग्रवैपुल्यादङ्गुलश्च अधोर्ध्वत :। ।**110**। ।
चतुरङ्गुलमानेन वैपुल्यात्तु षडङ्गुला।
उच्छ्रायात्तु तत: कार्या गण्डिका तु स्वरूपत:। ।**111**। ।

The fire-pit needs to be four finger-ends in height and of the shape of half moon on both the sides. The thread known as *khaṭikā-sūtra* needs to take a turn here so as to take the shape of the hip of two finger-ends width and four finger-ends height. It needs to be of the same shape on the left side as on the right. It should be thinner in the middle and wider on the either sides and be four finger-ends in breadth and six finger-ends in length. In its height it should be of the shape of a cheek. (108-111)

पीठोर्ध्वे तु प्रकर्तव्यं शूलमूलं तु सुव्रते।
शूलाग्रमङ्गुलं कार्यं सुतीक्ष्णं तु षडङ्गुलम्।।**112**।।
अरामध्यं प्रकर्तव्यमराधस्तु षडङ्गुलम्।

Above the seat should be drawn the figure of the root of the trident, O Dear, the edge of which needs to be as sharp as a finger-end and six-finger-ends in length. (112-113a)

चतुरङ्गुलनिम्नं तु मध्यं तु परिकल्पयेत्।।**113**।।
पूर्वापरं तदेवेह मध्ये शूलं तु तद्बहिः।
कारयेत त्रिभिः सूत्रैरेकैकं वर्तयेत च।।**114**।।
कजत्रयं तु शूलाग्रं वेदांशैर्द्वादशाङ्गुलम्।
क्रमाद्दक्षान्यमध्येषु त्र्यष्टद्वादशपत्रकम्।।**115**।।
चक्रत्रयं वातपुरं पद्मष्टाङ्गुलारकम्।
विद्याभिख्यं शूलमूले रजः पश्चात्प्रपातयेत्।।**116**।।
त्रिशूलं दण्डपर्यन्तं राजवर्तेन पूरयेत्।
सूत्रत्रयस्य पृष्ठे तु शुक्लं चारात्रयं भवेत्।।**117**।।
शुक्लेन रजसा शूलमूले विद्याम्बुजं भवेत्।
रक्तं रक्तासितं शुक्लं क्रमादूर्ध्वाम्बुजत्रयम्।।**118**।।
शुक्लेन व्योमरेखा स्यात् सा स्थौल्यादङ्गुलं बहिः।
तां त्यक्त्वा वेदिका कार्या हस्तमात्रं प्रमाणतः।। **119**।।
वैपुल्यत्रिगुणं दैर्ध्यात् प्राकारं चतुरश्रकम्।
समन्ततोऽथ दिक्षु स्युर्द्वाराणि करमात्रतः।।**120**।।
त्रिधा विभज्य क्रमशो द्वादशाङ्गुलमानतः।
कण्ठं कपोलं शोभां तु उपशोभां तदन्ततः।।**121**।।
प्राकारं चतुरश्रं तु सभूरेखासमन्वितम्।
सितरक्तपीतकृष्णै रजोभिः कारयेत्ततः।।**122**।।
रक्तै रजोभिर्मध्यं तु यथाशोभं तु पूरयेत।
अस्या व्याप्तौ पुरा चोक्तं तत्रैवानुसरेच्च तत्।।**123**।।

By means of three threads should be drawn the figures of the lotus flower and then the edge of the trident in an area of twelve finger-ends at the gap of four finger-ends each. On the right and left sides of it besides the centre should be drawn another lotus flower in an area of thirty-eight finger-ends. It should be round in the middle and is known as *vidyā* trident. Up to the end of its handle the trident should be coloured red. The back side of the trident needs to be left white. The root of the trident above the lotus known as *vidyā* should be white and red. The line of the sky, *vyoma-rekhā* also should be white. In its width it should be quite broad extending outside by one finger-end. The fire-pit should be of half a metre length. A surrounding wall should be raised quadrangular three times in length than in width. Doors to it should be constructed all around it at the gap of half a metre. The wall should be divided into three at the gap of twelve finger-ends each. It needs to have figures of throat and cheeks. It should be embellished by means of primary and secondary materials of decoration. The surrounding wall needs to be rectangular and conform to the line on its ground. It should be coloured white, red, yellow and black. Red colour should be applied to it in the middle so as to make it attractive. Its dimension has already been pointed out. It should conform to the same measurements. (113b-123)

अरात्रयविभागस्तु प्रवेशो निर्गमो भ्रमः।
अनाहतपदव्याप्तिः कुण्डल्या उदयः परः।।**124**।।
हृदि स्थाने गता देव्यस्त्रिशूलस्य सुमध्यमे।
नाभिस्थः शूलदण्डस्तु शूलमूलं हृदि स्थितम्।।**125**।।
शक्तिस्थानगतं प्रान्तं प्रान्ते चक्रत्रयं स्मरेत्।

Divisions of figure by means of three spokes are known as entry, exit and turning point. This is the point at which the aspirant attains the state of unstruck sound, *anāhata*. It happens following the rise of the ***kuṇḍalinī***. Reaching the heart, it is supposed to have reached the trident of the Goddess, O beautiful Lady. The handle of the trident lies in the ***maṇipura cakra*** while its root in the heart. One extremity of the trident lies embedded at the root of the ***mūlādhāra cakra***. The aspirant needs to concentrate his attention on this point. (124-126a)

उत्क्षिप्योत्क्षिप्य कलया देहमध्यस्वरूपतः।।**126**।
शूलदण्डान्तमध्यस्थशूलमध्यान्तगोचरम्।
प्रविशेन्मूलमध्यान्तं प्रान्तान्ते शक्तिवेश्मनि।।**127**।।

Moving upward gradually in parts along the *suṣumnā* nerve, the aspirant should reach the end of the trident via its middle part. Coming to the end of it he enters in the house of the force, *śakti*. (126b-127)

अस्पन्दकरणं कृत्वा एकदा स्पन्दवर्तनम्।
मूलमानन्दमापीड्य शक्तित्रयपदं विशेत्।।**128**।।
तत्र पूज्यं प्रयत्नेन जायन्ते सर्वसिद्धयः।
समस्ताध्वसमायोगात् षोढाध्वव्याप्तिभावतः।।**129**।।
समस्तमन्त्रचक्राद्यैरेवमादिप्रयत्नतः।
षट्त्रिंशत्तत्त्वरचितं त्रिशूलं परिभावयेत्।।**130**।।
विषुवत्स्थेन विन्यासो मन्त्राणां मण्डलोत्तमे।
कार्योऽस्मिन् पूजिते यत्र सर्वेश्वरपदं भजेत्।।**131**।।

Having subsided the wayward tendencies of the mind the aspirant should create a stir in the *mūlādhāra cakra* and having contracted the same through *aśvinī mudrā*, he should enter into the source of the three forces, namely, willing, knowing and doing. By developing the sense of devotion towards them, herein manifest all kinds of *siddhis*. Here on this point all the approaches to the Reality need to be put together and exercised so as to be able to have control over all the sixteen approaches. The aspirant should contemplate on the trident made of all the thirty-six constituents via unification of all the sixteen approaches involving *mantras*, *cakras* and other relevant factors. The vital force should be straightened so as to attain the state of lordship over everything through devotion to the task. (128-131)

स्वस्तिकेनाथ कर्तव्यं युक्तं तस्योच्यते विधिः।
नाडिकाः स्थापयेत्पूर्वं मुहूर्त परिमाणतः।।**132**।।
शक्रवारुणदिक्स्थाश्च याम्यसौम्यगतास्तथा।
एकोनत्रिंशदंशाः स्युर्ऋजुतिर्यग्गतास्तथा।।**133**।।
अष्टौ मर्मशतान्येकचत्वारिंशच्च जायते।
वंशैर्विषयसंख्यैश्च पदमं युग्मेन्दुमण्डलम्।।**134**।।
रससंख्यैर्भवेत्पीठं स्वस्तिकं सर्वकामदम्।

वसुसंख्यैर्द्वारवीथावेदं भागपरिक्रमः।।**135**।।

The symbol of *svastika* (an equilateral cross with four arms bent at 90 degrees) should be resorted to in developing the sense of devotion hence onwards. It lies in dedication of the body to *tapas*. Then a thread dipped in red colour should be made use of in marking thirty straight lines crossing one another on the ground dividing the whole span into twenty-nine equal sections from north to south and east to west dividing the entire area into eight hundred and forty one squares of equal size. Through this kind of division of the entire area there is formed a lotus as well as a combination of two half-moons. The seat would cover six squares and prove to fulfil all kinds of aspirations. Eight squares of it would serve the purpose of the lanes while eight of them that of the door. (132-135)

रन्ध्रविप्रशराग्नींश्च लुप्येद्बाह्यान्तरं क्रमात्।
मर्माणि च चतुर्दिक्षु मध्याद्द्वारेषु सुन्दरि।।**136**।।
वह्निभूतमुनिव्योमबाह्यगर्भे पुरीषु च।
लोपयेच्चैव मर्माणि अन्तर्नाडिविवर्जितान्।।**137**।।
द्वारप्राकारकोणेषु नेत्रानलशरानृतून्।
नाडयो ब्रह्मवंशस्य लोप्या नेत्राद्रसस्थिताः।।**138**।।
वह्नेर्नेत्रानलौ लोप्यौ वेदान्नेत्रयुगं रसात्।
नेत्रं सौम्यगतं लोप्यं पूर्वाद्विदानलौ रसात्।।**139**।।

Nine, seven, five and three dividing lines should be eliminated outwardly as well inwardly, thus, O beautiful Lady, there becomes formed the shape of the Palace named Meru. The area of the door should be divided into three, five, seven and nine sections except for the internal ones. Through elimination of these sections from the door, numbering two, three, five and six there emerges a figure known as *gomūtrikā bandha*. So also should be eliminated the dividing lines from the *Brahma-vaṁśa* number two and six. From the area marked for the fire should be eliminated the dividing lines numbering two and three while from that meant for the Veda eliminable are the lines numbering two, two and six. Two should be eliminated from Soma those numbering four, three and six. (136-139)

लोकस्था नाडिका हित्वा नेत्राद्वेदाग्नयः क्रमात्।
शरैर्वह्निगतं चैव युगं नेत्राग्नयो रसात्।।**140**।।

नेत्रात् पूर्वगताच्चैव सुमेरुद्वारसंज्ञितः।
स्वस्तिका च पुरी रम्या चतुर्दिक्षु स्थितावुभौ।।**141**।।

Apart from the section representing the *suṣumnā* nerve, lines numbering two, four, three, five, three, two, three and six should be eliminated so as to give shape to the door of the palace known as *Sumeru*. Thus should get formed the figure of the beautiful palace of that name with its kindred expanse all around in its exterior, as represented by the symbol of *swastika*. (140-141)

मर्मणां च शते द्वे च ऋषिभिर्गुणिता दिशः।
नेत्रादिकांश्च संमार्ज्य मार्गमध्यात् सुशोभने।।**142**।।
ऋषित्रयकृते मध्ये विषयैः कर्णिका भवेत्।
नेत्रीकृतान्वसून् पत्रं नेत्रं सकृद्विभाजितम्।।**143**।।
वह्निं वसुगतं कृत्वा शशाङ्कस्थांश्च लोपयेत्।
वह्निषुऋषिमध्याच्च लोप्यं पीठेन्दुकावधि।।**144**।।

In the formation of the passage, the number of seers, that is seven should be multiplied by the number of directions, that is, ten with the product numbering seventy. With the addition of two hundred and two to it, the number goes up to two hundred and seventy-two. By elimination of this number of the sections of the formation from seven into three, that is twenty-one, emerges the pollen. By multiplying eight by two are availed of the petals of the lotus. By turning the thread from within the third and seventh section are made available sixteen halves of the leaf. (142-144)

ब्रह्मणो नेत्रविषयान्नेत्राद्वेदानलौ हरेत्।
सागरे नेत्रकं लोप्यं नाडयः पूर्वदिग्गताः।।**145**।।

By elimination of five sections from within seven and the second part from the *suṣumnā* is formed the seat. (145)

भूतनेत्रगतान्मूर्ध्ना नेत्राद्द्विवह्निदृरिक्त्रकात्।
सौम्यगात् पीठकोणेषु लोपयेत चतुर्ष्वपि।।**146**।।
दलानि कार्याणि सितैः केसरं रक्तपीतलैः।

कर्णिका कनकप्रख्या पल्लवान्ताश्च लोहिताः।।**147**।।

Through elimination of five sections from the north in all the four directions are made available the leaves which need to be coloured white, whitish yellow, red and yellow while the pollen should be coloured grey and golden while new leaves with yellow. (146-147)

व्योमरेखा तु सुसिता वर्तुलाब्जान्तनीलभाः।
पीठं रेखात्रयोपेतं सितलोहितपीतलम्।।**148**।।
स्वस्तिकाच्च चतुर्वर्णा अग्नेरीशानगाचराः।
वीथी विद्रुमसंकाशा स्वदिक्ष्वस्त्राणि बाह्यतः।।**149**।।
इन्द्रनीलनिभं वज्रं शक्तिं पद्ममणिप्रभाम्।
दण्डं हाटकसंकाशं वक्त्रं तस्यातिलोहितम्।।**150**।।
नीलद्युतिसमं खड्गं पाशं वत्सकसप्रभम्।
ध्वजं पुष्पफलोपेतं पञ्चरङ्गैश्च शोभितम्।।**151**।।
गदा हेमनिभात्युग्रा नानारत्नविभूषिता।
शूलं नीलाम्बुजसमं ज्वलद्वह्नयुग्रशेखरम्।।**152**।।
तस्योपरि सितं पद्ममीषत्पीतारुणप्रभम्।
चक्रं हेमनिभं दीप्तमरा वैदूर्यसंनिभाः।।**153**।।
अरामध्यं सुपीतं च ग्राह्यं ज्वालारुणं भवेत्।
मन्दिरं देवदेवस्य सर्वकामफलप्रदम्।।**154**।।

The space line should be bright white, while the lotus round and blue. The seat should be marked by three lines white, red and yellow. The *swastika* should be coloured by four in keeping with the nature of the corners. The lane should be deep red. So should be weapons. The force should be blue like lotus flower. The handle of the weapons need to be golden in colour while the edge of them deep red. The sword should be blue while the trap of the colour of a child. The flag should be decorated with flowers and fruits and coloured in five. The mace should be golden, terrific in look and adorned with gems. The spear should be blue like lotus of that colour and bright like a flame of fire. The upper section of it should be white like a lotus of that colour, slightly yellowish and red. The *cakra* should be of the colour of gold with its spokes bright as the gem *vaidūrya*

(cat's eye gem). The gaps among the spokes should be yellow, attractive and red like the flame. The temple of the Lord should look as the fulfiller of all aspirations. (148-154)

श्रीसिद्धायां शूलविधि: प्राक् क्षेत्रे चतुरश्रिते।
हस्तमात्रं त्रिधा सूर्यान्नवखण्डं यथा भवेत्।।**155**।।

For the sake of bearing out these details first of all a rectangular spot should be chosen. Each one of its surrounding lines should be of three and half arms length. Leaving apart half an arm, the whole spot should be divided into nine sections. The trident should be placed in the centre of it. (155)

मध्ये शूलं च तत्रेत्थं मध्यभागं त्रिधा भजेत्।
नवभि: कोष्ठकैर्युक्तं ततोऽयं विधिरुच्यते।।**156**।।
मध्यभागत्रयं त्यक्त्वा मध्ये भागद्वयस्य तु।
अधस्ताद्भ्रामयेत्सूत्रं शशाङ्कशकलाकृति।।**157**।।

The central section of it should be divided into three creating thus nine sections out of it. leaving out the central three sections of it the thread should be moved from amidst the two sections in the shape of half the moon. (156-157)

उभयतो भ्रामयेत्तत्र यथाग्रे हाकृतिर्भवेत्।
कोट्यां तत्र कृतं सूत्रं नयेद्रेखां तु पूर्विकाम्।।**158**।।

From both the sides the thread should be moved onwards so that these may be formed the figure of *ha* (ह). This is to be followed by making the thread's both the sides, that is, the beginning and the end meet together so as form the prior line. (158)

अपराद्वारपूर्वेण त्यक्त्वाङ्गुलचतुष्टयम्।
रेखां विनाशयेत्प्राज्ञो यथा शूलाकृतिर्भवेत्।।**159**।।
शूलाग्रे त्वर्धहस्तेन त्यक्त्वा पद्मानि कारयेत्।
अध: शृङ्गत्रयं हस्तमध्ये पद्मं सकर्णिकम्।।**160**।।

From the east side of the other door, leaving a measure of four finger-ends, the line should be obliterated so as to get formed the figure of the trident. On the edge of the trident, leaving a quarter of a metre, figures of lotus flower should be sketched out. Below the three edges of the trident, another lotus along with its pollen should be drawn. (159-160)

मुखाग्रे धारयेत्सूत्रं त्रिभिर्हस्तैस्तु पातयेत्।
मध्ये चोर्ध्वं ततः कुर्यादधस्तादङ्गुलद्वयम्।**161**।।
रेखाद्वयं पातयेत यथा शूलं भवत्यपि।
अधोभागादिभिश्चोर्ध्वं तत्र रेखा प्रपद्यते।।**162**।।
समीकृत्य ततः सूत्रे ऊर्ध्वे द्वे एवमेव तु।
मध्यं पद्मं प्रतिष्ठाप्यं शूलाधस्ताद्यशस्विनि।।**163**।।

Below at a distance of a couple of finger-ends, in the middle as well upward, both lines should be extended so as to get formed the edge of the trident. Having joined both the threads together in this way, the intermediate lotus below the trident, O honourable Lady, should be figured out. (161-163)

इत्येष मण्डलविधिः कथितं संक्षेपयोगतो महागुरुभिः।।**164**।।

What has been taught to me in this regard by my great teachers has been recorded here in brief. (164)

CHAPTER – 32

मुद्रा च प्रतिबिम्वात्मा श्रीमद्देव्याख्ययामले।
उक्ता बिम्बोदयश्रुत्या वाच्यद्वयविवेचनात्।।**1**।।

I now give exposition on the *mudrā* as received from the tradition of my teacher. *Mudrā*, posture, is the reflection of the Self belonging to and hence also emerging out of the same as per the possibility of interpreting the compound *pratibimbātmā* both as an ablative and relative according to its formulation in the Yāmala known as Devī. (1)

बिम्बात्समुदयो यस्या इत्युक्ता प्रतिबिम्बता।
बिम्बस्य यस्या उदय इत्युक्ता तदुपायता।।**2**।।

Reflectiveness is the possibility of getting reflected by its source while getting reflected by the object concerned is its reflectivity.(2)

मुदं स्वरूपलाभाख्यं देहद्वारेण चात्मनाम्।
रात्यर्पयति यत्तेन मुद्रा शास्त्रेषु वर्णिता।।**3**।।

As it offers the delight of self-realisation through the medium of the body, it has been called in the scriptures as such. (3)

NOTE:

The word *mudrā* is formed out of the roots *mud* + *rā*. *Mud* means to experience delight while *rā* means to offer. Thus, the word *mudrā* means that device which offers the delight (of self-realisation).

तत्रप्रधानभूता श्रीखेचरी देवतात्मिका।
निष्कलत्वेन विख्याता साकल्येन त्रिशूलिनी।।4।।
करंकिणी क्रोधना च भैरवी लेलिहानिका।
महाप्रेता योगमुद्रा ज्वालिनी क्षोभिणी ध्रुवा।।5।।

Out of numerous varieties of *mudrās* the main is considered to be the *khecarī* in view of its integrality and purity besides being devoted to the divine. Its kinds are *triśūlinī*, *karaṅkiṇī*, *krodhanā*, *bhairavī*, *lelihānikā*, *mahāpretā*, *yogamudrā*, *jvālinī*, *kṣobhiṇī* and *dhruvā*. (4-5)

इत्येवं बहुभेदेयं श्रीखेचर्येव गीयते।
अन्यास्तदङ्गभूतास्तु पद्माद्या मालिनीमते।।6।।

In this way, there are several kinds of *mudrā* of *khecarī* alone while *padmā*, etc., are its kinds according to the *Śrīmālinī Tantra*. (6)

तासां बहुत्वामुख्यत्वयोगाभ्यां नेह वर्णनम्।
श्रीखेचरीसमाविष्टो यद्यत्स्थानं समाश्रयेत्।7।।

Due to their numerous varieties and secondary nature, these are not recounted here. If anyone wishes to have an idea of them, he is advised to consult the various points concerning deliberation on the *khecarī*. (7)

देवीसंनिधये तत्स्यादलं किं डम्बरैर्वृथा।
काम्ये कर्मणि ताश्च स्युर्मुख्याः कस्यापि जातुचित्।।8।।

On whatever place or point an adept may concentrate in his body, it becomes the manifestation of the goddess for him. Then why to mimic it. Adeptness in the application of mantra should be learnt with the use of the *mudrā* which mainly be protective of the learner particularly in attaining objects of desire. (8)

तच्च नास्माभिरुदितं तत्किं तदुपयोगिना।
मुद्रा चतुर्विधा कायकरवाक्चित्तभेदतः।।**9**।।
तत्र पूर्णेन रूपेण खेचरीमेव वर्णये।
बद्धा पद्मासनं योगी नाभावक्षेश्वरं क्षिपेत्।।**10**।।
दण्डाकारं तु तं तावन्नयेद्यावत्कखत्रयम्।
निगृह्य तत्र तत्तूर्णं प्रेरयेत् खत्रयेण तु।।**11**।।
एता बद्धा खे गतिः स्यादिति श्रीपूर्वशासने।
ध्वनिज्योतिर्मरुद्युक्तं चित्तं विश्रम्य चोपरि।।**12**।।
अनेनाभ्यासयोगेन शिवं भित्त्वा परं व्रजेत्।
जत्रवधस्तात्कारौ कृत्वा वामपादं च दक्षिणे।।**13**।।
विदार्यास्यं कनिष्ठाभ्यां मध्यमाभ्यां तु नासिकाम्।
अनामे कुञ्चयेत्प्राज्ञो भ्रूभङ्गं तर्जनीद्वयम्।।**14**।।
जिह्वां च चालयेन्मन्त्री हाहाकारं च कारयेत्।
त्रिशूलेन प्रयोगेण ब्रह्मरन्ध्रमुपस्थितः।।**15**।।
पदं सन्त्यज्य तन्मात्रं सद्यस्त्यजति मेदिनीम्।
शून्याशून्यलये कृत्वा एकदण्डेऽनिलानलौ।।**16**।।
शक्तित्रितयसम्बद्धे अधिष्ठातृत्रिदैवते।
त्रिशूलं तद्विजानीयाद्येन व्योमोत्पतेद् बुधः।।**17**।।

That has not been stated by us nor about their application. *Mudrās*, indeed are concerned with four things, *i.e.*, body, hands, *vāk* and *citta*. In that regard, I propose to give a complete account of *khecarī* itself. (9-10a)

Sitting in *padmāsana*, lotus posture, he should cast his glance on the navel. Having straingtened the spine, he should raise his life-force through concentration of his eye-sight and make it enter into the three vacant spaces. Due to control over the life-force, he may develop the capacity of movement in space. This is the statements of the *Mālinīvijayottara Tantra*.(10b-12a)

Having rested the medium of awareness through meditation on the supernal sound, light and breath the aspirant of yoga should pierce through the world with all its auspiciousness and enter the domain of Śiva. (12b-13a)

Having placed the hands below the neck (on the clavicle in the shape of a sickle) and the left foot on the right one, pulling the corners of the mouth by the little fingers and the nostrils by the middle fingers, having bent the ring fingers and placed the index fingers on the eyebrows, the wise aspirant should turn the tongue around and utter the sound *hā hā*. Thus, with control on the breathing-in and breathing-out, he should make use of the *triśūla* and rise up to the crown of the head. As a result of this, he would transcend the five subtle elements and rise above the gravitational pull of the earth forthwith. (13b -16a)

Having thus merged the being and non-being (in the form of *prāṇa* and *apāna*) into one (central *prāṇa* shooting straight upward along the *suṣumnā* nerve) *via* the three centres of spiritual force (represented by Īśvara on the *anāhata cakra*, by *Sadāśiva* on the *viśuddha* and Anāśrita Śiva between the centre of the eyebrows), the wise aspirant should understand the process of *triśūla* through the application of which he has the possibility of rising into the space (beyond the gravitational pull of the earth). (16b -17)

आकाशभावं सन्त्यज्य सत्तामात्रामुपस्थितः।
शूलं समरसं कृत्वा रसे रस इव स्थितः।।**18**।।
एकदण्डं स विज्ञाय त्रिशूलं खचरं प्रिये।
बद्धा तु खेचरीं मुद्रां ध्यात्वात्मानं च भैरवम्।।**19**।।
खेचरीचक्रसंजुष्टं सद्यस्त्यजति मेदिनीम्।

Having risen above space (as also time) and staying constantly in sheer existence with the central breath fully harmonised and getting merged into the delight of the eternal present, as it were, the aspirant attains the state of uniform pointedness of the *prāṇa*. Having thus attained the state of *khecarī mudrā* and oneness with his Self as Bhairava he escapes above the pull of the earth immediately. (18-20 (a))

त्यक्तांशको निराचारो निःशंको लोकावर्जितः।।**20**।।
अवधूतो निराचरो नाहमस्मीति भावयन्।
मन्त्रैकनिष्ठः संपश्यन् देहस्थाः सर्वदेवताः।।**21**।।
ह्लादोद्वेगास्मिताक्रुष्टनिद्रामैथुनमत्सरे।
रूपादौ वा कर्तृकर्मकरणेषु च सर्वशः।।**22**।।

नाहमस्मीति मन्वान एकीभूतं विचिन्तयन्।
कर्णाक्षिमुखनासादिचक्रस्थं देवतागणम्।।**23**।।
ग्रहीतारं सदा पश्यन् खेचर्या सिद्धयति स्फुटम्।

Now he rises above all limitations, suspicions, codes of conduct and inhibitions, having become absolutely cleansed. He has no rule to follow in his behaviour and dwells purely in the sense of 'I am absolutely not at all'. He gets established in the vision of all the deities in his body itself. No matter be it the case of delight, agony, self-assertion, anger, sex, envy, sense-perception, and serving as the doer, object or instrument of action, he considers himself uniformly as 'I am not at all'. Instead of himself, he takes the presiding deities of the ears, eyes, mouth, nose, etc., as the recipients of stimuli always from their respective centres. (20-24-a)

विद्याशङ्की मलाशङ्की शास्त्रशङ्की न सिद्धयति।।**24**।।

One who is doubtful about the verity of the scriptural wisdom is shrouded by malice is engulfed in injunctions of *śāstras* can never succeed (in this kind of yoga). (24b)

शिवो रवि: शिवो वह्नि: पक्तृत्वात्स पुरोहित:।
तत्रस्था देवता: सर्वा द्योतयन्त्योऽखिलं जगत्।।**25**।।

Śiva himself plays the role of the sun and fire acting as the priest in view of his performance as the cook. There in him lie all the deities called *devatā* in view of their role as illuminators of the entire world. (25)

कनिष्ठया विदार्यास्यं तर्जनीभ्यां भ्रुवौ तथा।
अनामे मध्यमे वक्त्रे जिह्वया तालुकं स्पृशेत्।।**26**।।
एषा करङ्किणी देवी ज्वालिनीं शृणु सांप्रतम्।
हनुर्ललाटगौ हस्तौ प्रसार्याङ्गुलित: स्फुटौ।।**27**।।
चालयेद्वायुवेगेन कृत्वान्तर्भृकुटीं बुध:।
विदार्यास्यं सजिह्वं च हाहाकारं तु कारयेत्।।**28**।।
एषा ज्वालिन्यग्निचक्रे तया चाष्टोत्तरं शतम्।

जपेद्यति ततः सिद्ध्येत् त्रैलोक्यं सचराचरम्।।**29**।

Having enlarged the mouth by the little finger and the eyebrows by the index one, as also *via* placement of the ring and middle fingers in the mouth, the aspirant should touch the throat by the tongue. This is known as *karaṅkiṇī*. Now listen about *jvālinī*. The palms should be expanded so as to hold the head from the jaw up to the forehead in a tight grip. The tongue should be made to take rounds speedily as air inside the eyebrows. The mouth along with the tongue should be enlarged producing the sound *hā hā*. This is *jvālinī*. Performance of all this one hundred and eight times with the concentration on the *ājñā cakra* results in the control of the yogin over the entire triad of the universe both static and mobile. (26-29)

परदेहेषु चात्मानं परं चात्मशरीरतः।
पश्येच्चरन्तं हानादाद्गमागमपदस्थितम्।।**30**।।
नवच्छिद्रगतं चैकं नदन्तं व्यापकं ध्रुवम्।
अन्या हि खचारी श्रीयोगसञ्चर उच्यते।।**31**।।

He may see himself operating through bodies of others as well as others operating through his own body. While producing the sound *hā* (and *svā*) having taken his firm stand on the process of going out and coming in *via* the nine openings in the body as the pervasive agent of the sound, it is only an adept of this yoga who deserves to be called *khecārīn*, or mover in space by virtue of the yogic grace of the Supreme Force as mentioned in *Yogasañcara Śāstra*. (30-31)

कुलकुण्डलिकां बद्ध्वा अणोरन्तरवेदिनीम्।
वामो योऽयं जगत्यस्मिंस्तस्य संहरणोद्यताम्।**32**।।
स्वस्थाने निवृतिं लब्ध्वा ज्ञानामृतरसात्मकम्।
व्रजेत्कन्दपदं मध्ये रावं कृत्वा ह्यरावकम्।।**33**।।

Having gained control over the *kulakuṇḍalinī* which acts as the basic stimulus behind the atomic germ of life and source of joy of being in this world and maintenance of its integrality and thus having had the sense of fulfillment of experiencing the joy of immortality the aspirant should move up to the *kanda* uttering the sound of noiselessness. (32-33)

यावज्जीवं चतुष्कोणं पिण्डाधारं च कामिकम्।
तत्र तां बोधयित्वा तु गतिं बुद्ध्वा क्रमागताम्।।**34**।।
चक्रोभयनिबद्धां तु शाखाप्रान्तावलम्बिनीम्।
मूलस्थानाद्यथा देवी तमोग्रन्थिं विदारयेत्।।**35**।
वज्राख्यां ज्ञानजेनैव तथा शाखोभयान्ततः।
कोणमध्यविनिष्क्रान्तं लिङ्गमूलं विभेदयेत्।।**36**।।

He should move from here to the quadrangle, the source of germination and basis of the body, the *mūlādhāra cakra*. He should awaken here the *kuṇḍalinī* lying in the midst of the two streams of breath, that is, *prāṇa* and *apāna* so that it may pierce through the knot of ignorance and enter into the nerve known as *vajrā* acting as the source of wisdom and lying on the point of union between *prāṇa* and *apāna*. Here he should pierce through the root of the genital by shooting from the middle of the angle. (34-36)

तत्र सङ्घट्टितं चक्रयुग्ममैक्येन भासते।
वैपरीत्यात्तु निक्षिप्य द्विधाभावं व्रजत्यतः।।**37**।।
ऊर्वाद्यंगुष्ठकालाग्निपर्यन्ते सा विनिक्षिपेत्।
गमागमनसञ्चारे चरेत्सा लिङ्गलिङ्गिनी।।**38**।।
तत्र तत्पदसंयोगादुन्मीलनविधायिनी।
यो जानाति स सिद्ध्येत्तु रसादानविसर्गयोः।।**39**।।

Here on this point the streams of *prāṇa* and *apāna* get unified appearing as one and it is from here that they assume duality by moving in diverse directions towards the thighs and until the toes (downward and towards the nose upward). In the process of going out and coming in, she acts as the bearer of the stimulus of life and source of awakening in wisdom through the combination of the two streams. He, who understands this whole process of summation and diversification of the joy, becomes an adept of yoga. (37-39)

ससङ्गममिदं स्थानमूर्मिण्युन्मीलनं परम्।
एष क्रमस्ततोऽन्योऽपि व्युत्क्रमः खेचरी परा।।**40**।।
योन्याधारेति विख्याता शूलमूलेति शब्द्यते।

वर्णास्तत्र लयं यान्ति ह्यवर्णे वर्णरूपिणि।।**41**।।

This point is known as *sasaṅgama*, complete merger, and *unmīlana*, one of the highest revelations. This is the proper path of its awakening. The reverse of it is also possible. Here it has its basis in the source of generation and is known as *śūlamūla*. Here the letters of the alphabet merge into the state of letterlessness. (40-41)

नादिफान्तं समुच्चार्य कौलेशं देहसंनिभम्।
आक्रम्य प्रथमं चक्रं खे यन्त्रे पादपीडितम्।।**42**।।

With the integrality of consciousness as obtaining in the body as the Lord of all secret knowledge and wisdom the aspirant of this yoga should pronounce the letters of the alphabet from *na* to *pha* and put pressure on the *mūlādhāra cakra* which is the point of awakening of the *kuṇḍalinī*. (42)

नादं वै शक्तिसद्गर्भं सद्गर्भात्कौलिनीपदम्।
बीजपञ्चकचारेण शूलभेदक्रमेण तु।।**43**।।

This sound is pregnant with the force of consciousness and hence with the force of the *kuṇḍalinī*. (Having stopped the breath here the aspirant should) pierce through the remaining five *cakras* and eventually reach the top of the head piercing as a trident. (43)

हृच्छूलग्रन्थिभेदैश्चिद्रुद्रशक्तिं प्रबोधयेत्।
वायुचक्रान्तनिलयं बिन्द्वाख्यं नाभिमण्डलम्।।**44**।।
आगच्छेल्लम्बिकास्थानं सूत्रद्वादशनिर्गतम्।
चन्द्रचक्रविलोमेन प्रविशेद्भूतपञ्जरे।।**45**।।
भूयस्तु कुरुते लीलां मायापञ्जरवर्तिनीम्।
पुनः सृष्टिः संहृतिश्च खेचर्या क्रियते बुधैः।।**46**।।
श्रीमद्वीरावलीयोग एव स्यात्खेचरीविधिः।

The aspirant should awaken the power of Rudra by piercing through the knots of the heart followed by entry into the interior of the *cakra* related to *vāyu* as well as the centre of the navel known as *bindu*. Then he should descend down

to the point known as *lambikā* which accrues out of the centre of the twelve prominent nerves. After this, he needs to reverse the movement and enter into the *cakra* related to the moon and serves as the ground of the *apāna* followed by entry into the cage of the five gross physical elements. Entry into this cage results in his reply to the drama of physical life. This is how the processes of creation and dissolution operate in course of assumption of the *khecarī mudrā*. This is the form of the *khecarī mudrā* as per the *Virāvalīyoga*. (44-47a)

चुम्बाकारेण वक्त्रेण यत्तत्त्वं श्रूयते परम्।।**47**।।
ग्रसमानमिदं विश्वं चन्द्रार्कपुटसंपुटे।
तेनैव स्यात्खगामीति श्रीमत्कामिक उच्यते।।**48**।।

(Following is the form of the *khecarī mudrā* as recounted by Śrīkāmika)

Śrīkāmika tells us that one may have the possibility of rising in space *via* formation of the lips round as in kissing and breathing-in the *prāṇa* and *apāna* merging into one and thus by swallowing the entire world within oneself. (47b-48)

भवान्मुक्त्वा द्रावयन्ति पाशान्मुद्रा हि शक्तय:।
मुख्यासां खेचरी सा च त्रिधोच्चारेण वाचिकी।।**49**।।
त्रिशिरोमुद्गरो देवि कायिकी परिपठयते।

(Following is the form of this *mudrā* as recounted by Śrīkulahvara.)

Mudrās are the divine forces which redeem the creatures from the worldly snare and remove the same outright. The main amidst such forces is the *khecarī* which is a combination of three forms, that is, verbal (physical and spiritual). (49 -50a)

नासां नेत्रद्वयं चापि हृत्स्तनद्वयमेव च।।**50**।।
वृषणद्वयलिङ्गं च प्राप्य कायं गता त्वियम्।
भवस्थानाभवस्थानमुच्चारेणावधारयेत्।।**51**।।
मानसीयमितस्त्वन्या: पद्माद्या अष्ट मुद्रिका:।
मातृव्यूहकुले ता: स्युरस्यास्तु परिवारगा:।।**52**।।

शरीरं तु समस्तं यत्कूटाक्षरसमाकृति।
एषा मुद्रा महामुद्रा भैरवस्येति गह्वरे।।**53**।।

Physical *mudrās* lie in the arrangement of the pair of nostrils, pair of eyes, the heart, pair of breasts, pair of testicles, and the genital organ. The worldly status needs to be replaced by non-worldly status through elevation in consciousness. This is the spiritual form of the *mudrā*. Different from these are the eight *mudrās* known as *padmā* (refers to the heart lotus), etc. The location of these *mudrās* lies in the *mūlādhāra cakra* and hence they belong to the same family of *mudrās*. Thus the body as a compact whole is like a mysterious arrangement of the letters of the alphabet. This bodily structure is the *mahāmudrā*, a magnificent posture of Bhairava, according to Gahvara. ((50b-53)

सूपविष्टः पद्मके तु हस्ताग्रांगुलिरश्मिभिः।
पराङ्मुखैर्झटित्युद्यद्रश्मिभिः पृष्ठसंस्थितैः।।**54**।।
अन्तः स्थितिः खेचरीयं सङ्कोचाख्या शशांकिनी।
तस्मादेव समुत्तम्ब्य बहु चैवावकुञ्चितौ।।**55**।।

When the yogin gets very well settled in the *padmāsana* with the brilliance of energy filled in the fingers being withdrawn as is the case of the full moon withholding the emergence of her rays, this withholding of the force of *prāṇa* and *apāna* combined as indicated by the bending of the fingers and the hands in that state, is known as *Śasāṅkinī*. (54-55)

सम्यग्व्योमसु संस्थानाद् व्योमाख्या खेचरी मता।
मुष्टिद्वितयसङ्घट्टादधृदि सा हृदयाह्वया।।**56**।।

The same *khecarī mudrā* is known as *vyomā* owing to the yogin's status in the space of consciousness as also *hṛdayā* due to placing of both the fists close to the heart, i.e., the centre of consciousness. (56)

शान्ताख्या सा हस्तयुग्ममूर्ध्वाधः स्थितमुद्गतम्।
समदृष्ट्यावलोक्यं च बहिर्योजितपाणिकम्।।**57**।।

It is also known as *Śānta* in the case of both the hands put one on the other so as to be visible to the commonplace eyesight in the lap. (57)

एषैव शक्तिमुद्रा चेदधोधावितपाणिका।
दशानामंगुलीनां तु मुष्टिबन्धनादनन्तरम्। ।**58**। ।

The same is known as *Śakti Mudrā* in view of all the ten fingers closed into fists subsequently. (58)

द्राक्क्षेपात्खेचरी देवी पञ्चकुण्डलिनी मता।
संहारमुद्रा चैषेव यद्यूर्ध्वं क्षिप्यते किल। ।**59**। ।

Due to quick movement of the fists the same *mudrā* is known as *pañcakuṇḍalinī* as also *saṁhāra* owing to raising of the fists upwards. (59)

उत्क्रामणी झगित्येव पशूनां पाशकर्तरी।
श्वभ्रे सुदूरे झटिति स्वात्मानं पातयन्निव। ।**60**। ।

It is known as *utkrāmaṇī* and is considered as immediately redemptive of the bondage of creatures when the aspirant assumes the pose of a jumper ready to jump downward at the distance quickly. (60)

साहसानुप्रवेशेन कुञ्चितं हस्तयुग्मकम्।
अधोवीक्षणशीलं च सम्यग्दृष्टिसमन्वितम्। ।**61**। ।
वीरभैरवसंज्ञेयं खेचरी बोधवर्धिनी।
अष्टधेत्थं वर्णिता श्रीभर्गाष्टकशिखाकुले। ।**62**। ।

The same *mudrā* is known as *vīrabhairava* when both the hands are bent, the eyesight is cast downward through observation of things properly. This is how this *mudrā* has been described in its forms in Bhargāṣṭaka School and is emulative of wisdom. (61-62)

एवं नानाविधान्भेदानाश्रित्यैकैव या स्थिता।
श्रीखेचरी तयाविष्टः परं बीजं प्रपद्यते। ।**63**। ।

Thus, it is one and the same *khecarī mudrā* which is assumed in different forms resulting in access to the supernal seed of Creation. (63)

एकं सृष्टिमयं बीजं यद्वीर्यं सर्वमन्त्रगम्।
एका मुद्रा खेचरी च मुद्रौघः प्राणितो यया।।**64**।।

One and the same is the seed of creation which serves as the source of the force of consciousness obtaining in all the *mantras* as also one and the same is the *khecarī mudrā* by which are enlivened all the *mudrās*. (64)

तदेवं खेचरीचक्ररूढौ यद्रूपमुल्लसेत्।
तदेव मुद्रा मन्तव्या शेषः स्याद्देहविक्रिया।।**65**।।

Thus, the system of yogic practice known as *khecarī* and having entered into which the yogin gets to his real Self is to be understood as the real *mudrā*, the rest need to be left out as sheer modulations of the body. (65)

यागादौ तन्मध्ये तदवसितौ ज्ञानयोगपरिमर्शे।
विघ्नप्रशमे पाशच्छेदे मुद्राविधेः समयः।।**66**।।

The precise occasions for the practice of this *mudrā* are the beginning, middle and end of *yajña* and the like events, discussions on *jñāna yoga*, removal of hindrances and worldly bondage. (66)

बोधावेशः सन्निधिरैक्येन विसर्जनं स्वरूपगतिः।
शंकादलनं चक्रोदयदीप्तिरिति क्रमात्कृत्याम्।।**67**।।

The purpose of assumption of this *mudrā* on these occasions is entry into wisdom, intimacy with it, and with that intimacy, understanding of one's real Self, removal of doubts and becoming radiant with the awakening of *cakras*. (67)

इति मुद्राविधिः प्रोक्तः सुगूढो यः फलप्रदः।

Thus ends here the description of esoteric Mudrās, an aspirant who practice them reaps the fruit.

CHAPTER 33

Unification of Divine Forces

अथावसरसंप्राप्त एकोकारो निगद्यते।
यदुक्तं चक्रभेदेन सार्धं पूज्यमिति त्रिकम्।
तत्रैव चक्रभेदानामेकीकारो दिशानया।**1**।।
विश्वा तदीशा हारौद्री वीरनेत्र्यम्बिका तथा।
गुर्वीति षडरे देव्यः श्रीसिद्धावीरदर्शिताः।।**2**।।
माहेशी ब्रात्मणी स्कान्दी वैष्णव्यैन्द्री यमात्मिका।
चामुण्डा चैव योगीशीत्यष्टाघोर्यादयोऽथवा।।**3**।।

Now is going to be discussed the unification of the Divine Forces. There are eight Divine Forces working behind the Universal Nature, namely, Viśva, Viśveśī, Haraudrī, Vīranāyikā, Ambikā and Gurvī according to Śrī Siddhānta and Vīrāvalī. The circle, *cakra*, of Śiva has eight spokes, the presiding deities of which are Māheśī, Brahmī, Skāndī, Vaiṣṇavī, Aindrī, Yāmya, Cāmuṇḍā and Yogīśī. (In Triśiro Bhairava Śāstra, they are named as Aghorā, Paramaghorā, Ghorarūpā, Ghoravaktrā, Bhīmā, Bhīṣaṇā, Vamanī and Pibanī.) (1-3)

अग्निनिर्ऋतिवाय्वीशमातृभिर्द्वादशान्विताः।
नन्दा भद्रा जया काली कराली विकृतानना।।**4**।।
क्रोष्टुकी भीममुद्रा च वायुवेगा हयनना।
गम्भीरा घोषणी चेति चतुर्विंशत्यरे विधिः।।**5**।।

The number of the Divine Forces rises up to twenty-four with the addition to it those of the eight directions, corners, and those of the two half-mouths, namely, Nandā, Bhadrā, Jayā, Kālī, Vikṛtānanā, Krauṣṭukī, Bhīmamudrā, Vāyuvegā, Hayānanā, Gambhīrā and Ghoṣaṇī. (4-5)

सिद्धिर्वृद्धिर्द्युतिर्लक्ष्मीर्मेधा कान्तिः सुधा धृतिः।
दीप्तिः पुष्टिर्मतिः कीर्तिः सूस्थितिः सुगतिः स्मृतिः।।6।।
सुप्रभा षोडसी चेति श्रीकण्ठादिकशक्तयः।।

Sixteeen are the Forces according to the Śrīpāṭha. Their names are as follows: Siddhi, Vṛddhi, Dyuti, Lakṣmī, Medhā, Kānti, Sudhā, Dhṛti, Dīpti, Puṣṭi, Mati, Kīrti, Susthiti, Sugati, Smṛti and Suprabhā. (6-7a)

बलिश्च बलिनन्दश्च दशग्रीवो हरो हयः।।7।।
माधवः षडरे चक्रे द्वादशारे त्वमी स्मृताः।
दक्षश्चण्डो हरः शौण्डी प्रमथो भीममन्मथौ।।8।।
शकुनिः सुमतिर्नन्दो गोपालश्च पितामहः।।

The presiding deities of the six spokes are as follows: Bali, Balinanda, Daśagrīva, Hara, Haya, Mādhava, while those of the *Cakra* having twelve spokes are Dakṣa, Caṇḍa, Hara, Śauṇḍī, Pramatha, Bhīma, Manmatha, Śakuni, Sumati, Nanda, Gopāla and Pitāmaha. (7b-9a)

श्रीकण्ठोऽनन्तसूक्ष्मौ च त्रिमूर्तिः शंबरेश्वरः।।9।।
अर्घीशो भारभूतिश्च स्थितिः स्थाणुर्हरस्तथा।
झण्ठिभौतिकसद्योजानुग्रहक्रूरसौनिकाः।।10।।
द्वयष्टौ यद्वामृतस्तेन युक्ताः पूर्णाभतद्द्रवाः।
ओघोर्मिस्यन्दनाङ्गाश्च वपुरुद्गारवक्त्रका।।11।।
तनुसेचनमूर्तीशाः सर्वामृतधरोऽपरः।
श्रीपाठाच्छाक्तयश्चैताः षोडशैव प्रकीर्तिताः।।12।।

Śrīkaṇṭha, Ananta, Sūkṣma, Trimūrti, Śāmbareśvara, Arghiśā, Bhārabhūti, Sthiti, Sthāṇu, Hara, Saṇṭhi, Bhautika, Sadyojāta, Anugraheśvara, Krūra and Saunika are the sixteeen Forces of Śrīpāṭha. They are immortal, filled with

elixir and are referred in the Tantra. Sadyojāta is higher. Krūra is the god of compassion while Mahasena is Sadyojāta. (9b-12)

संवर्तलकुलिभृगुसितबकखंगिपिनाकिभुजगबलिकाला:।
द्विश्छगलाण्डौ शिखिशोणमेषमीनत्रिदण्डि साषाढि।।**13**।।
देवीकान्ततदर्धौ दारुकहलिसोमनाथशर्माण:।

Twenty-four are the Forces of another *Cakra*. Their names are Saṁvarta, Lakuliśa, Bhṛgu, Śvata, Baka, Khaṅgī, Pinākī, Bhujaga, Bali, Mahākāla, Dviraṇḍa, Chagalāṇḍa, Śikhī, Lohīta, Meṣa, Mīna, Tridaṇḍa, Āṣāḍhi, Umākānta, Ardhanārīśvara, Dāruka, Laṅgalī, Someśvara and Somaśarman. (13-14a)

जयविजयजयन्ताजितसुजयजयरुद्राकीर्तनावहका:।।**14**।।
तन्मूर्त्युत्सापदवर्धनाश्च बलसुबलभद्रदावहका:।
तद्वान्दाता चेशो नन्दनसमभद्रतन्मूर्ति:।।**15**।।
शिवदसुमन:स्पृहणका दुर्गो भद्राख्यकालश्च।
चेतोऽनुगकौशिककालविश्वसुशिवास्तथापर: कोप:।।**16**।।
श्रुत्यग्न्यरे स्युरेते श्रीपाठाच्छक्तयस्त्वेता:।

Jaya, Vijaya, Jayanata, Aparājita, Sujaya, Jayarudra, Jayakirti, Jayāvaha, Jayamūrti, Jayotsāha, Jayada, Jayavardhana, Bala, Atibala, Balabhadra, Balāvaha, Balavān, Baladātā, Baleśvara, Nandana, Sarvatobhadra, Bhadramūrti, Śivaprada, Sumanāḥ, Spṛhaṇa, Durga, Bhadrakāla, Manonuga, Kauśika, Kāla, Viśveśa, Suśiva and Kopa are the thirty-four Forces of Śakti-pāṭha. (14b-17a)

जुंकारोऽथाग्निपत्नीति षडरे षण्ठवर्जिता:।।**17**।।
द्वादशारे तत्सहिता: षोडशारे स्वरा: क्रमात्।
हलस्तद्द्विगुणेऽष्टारे याद्यं हान्तं तु तत्त्रिके।।**18**।।

Seed-mantra *juṁ* and *svāhā*, as the force of fire, are formed in all their varieties beginning from eight to thirty-two via twelve and eighteen, as used in the circle as spokes including all the vowels from ***a*** to ***lṛ*** as well as ***k*** to ***h***. (17b-18)

द्वात्रिंशदरके सान्तं बिन्दुः सर्वेषु मूर्धनि।
एवमन्यान्बहूंश्चक्रभेदानस्मात्प्रकल्पयेत्।।19।।

In the circle of thrity spokes ending with *s* along with point, ***bindu***, at the top of them all as well as various other possible ones need to be formed as seed *mantras*. (19)

एक एव चिदात्मैष विश्वामर्शनसारकः।
शक्तिस्तद्वानतो माता शब्दराशिः प्रकीर्तितौ।।20।।
तयोरेव विभागे तु शक्तितद्वत्प्रकल्पने।
शब्दराशिर्मालिनी च क्षोभात्म वपुरीदृशम्।।21।।

It is only and the same Consciousness which serves as the basis of all contemplation and Force as well as the Lord of the Force in the form of the contemplator and the stuff of all the sounds known as *mātṛkā* and *mālinī* under different forms of modulation. Such is its bodily form. (20-21)

तथान्तःस्थपरामर्शभेदने वस्तुतस्त्रिकम्।
अनुत्तरेच्छोन्मेषाख्यं यतो विश्वं विमर्शनम्।।22।
आनन्देशोर्मियोगे तु तत्षट्कं समुदाहृतम्।
अन्तःस्थोष्मसमायोगात्तदष्टकमुदाहृतम्।।23।।
तदामृतचतुष्कोनभावे द्वादशकं भवेत्।
तद्योगे षोडशाख्यं स्यादेवं यावदसंख्यता।।24।।

It is with due modulation and contemplation on the four semi-vowels, that is, *y, v, r* and *l* that get formed the vowels *i, u, ṛ* and *lṛ*. The frame of the modulation is derived from the sounds *a, i,* and *u* representing excellence (*a*), will (*i*) and motivation (*u*) respectively. It is from the delight of the excellence, will of wish and wave of motivation that are produced their respective *guṇa* forms *e* and *o* and *vṛddhi* forms *ai* and *au*. When *i, u, ṛ* and *lṛ* get combined with *a*, there are formed the semi vowels *y, v, r*, and *e*. Through association of *a* with *aḥ* get formed the sounds *s, ṣ, ś* and *h*. Thus the sounds *i, u, ṛ* and *lṛ* when combined with *a*, come to form the circles of eight, twelve and sixteen spokes with the possibility of those of numberlessness. (22-24)

विश्वमेकपरामर्शसहत्वात्प्रभृति स्फुटम्।
अंशांशिकापरामर्शान् पर्यन्ते सहते यत:।।**25**।।

It is obvious from these details that the world is a matter of contemplation between the part and the whole. (25)

अत: पञ्चाशदैकात्म्यं स्वरव्यक्तिविरूपता।
वर्गाष्टकं वर्णभेद एकाशीतिकलोदय:।।**26**।।

All the fifty sounds including vowels and consonants in their varieties are divided into eight groups and are numbered in eighty-one forms including those of half a mora as well as lengthened to mores more than one. (26)

इति प्रदर्शितं पूर्वम् अर्धमात्रासहत्वत:।
स्वरार्धमप्यस्ति यत: स्वरितस्यार्धमात्रकम्।।**27**।।
तस्यादित उदातं तत्कथितं पदवेदिना।

This has already been brought to light including those of half a mora. Now the question arises in contradiction of this statement that all sounds including those of half a mora are precisely not numbered at eighty-one since it is said by Paṇini, who is conversant with the nature of words that all *udātta* sounds when preceded by a *svarita* are pronounced in half a mora. (27-28a)

इत्थं संविदियं याज्यस्वरूपामर्शरूपिणी।।**28**।।

Thus this consciousness is just like an oblation put into the fire of pronunciation. (28b)

अभिन्नं संविदश्चैतच्चक्राणां चक्रवालकम्।
स्वाम्यावरणभेदेन बहुधा तत्प्रयोजयेत्।।**29**।।

Thus the whole group of *cakras* is no way different from consciousness. It needs to be used in keeping with coverage of the forces of the Lord, namely, creation, sustenance, concealment, dissolution and favour. (29)

परापरा परा चान्या सृष्टिस्थितितिरोधय:।
मातृसद्भावरूपा तु तुर्या विश्रान्तिरुच्यते।।**30**।।

The three Forces of Him, namely, the higher, the higher-lower and the lower respectively are effective in creation, sustenance and dissolution, while the fourth in the form of the goodwill is responsible for the ultimate stoppage from all activity. (30)

तच्च प्रकाशं वक्त्रस्थं सूचितं तु पदे पदे।
तुर्ये विश्रान्तिराधेया मातृसद्भावसारिणि।।**31**।।

That Light of Consciousness has been indicated to at each step in course of this exposition as obtaining in the form of *vāk*, speech in the vocal organ. In its fourth and the final step this Consciousness needs to be considered as quietude in the form of the goodwill of the Mother. (31)

तथास्य विश्वमाभाति स्वात्मतन्मयतां गतम्।
इत्येष शास्त्रार्थस्योक्त एकीकारो गुरूदित:।।**32**।।

That goodwill is experienced in the form of the experiencer's experience of oneness with the entire world. Thus gets fulfilled the promise of the author in regard to the ultimate oneness of the experiencer with the entire creation. (32)

CHAPTER 34

Individualistic Approach to Śiva-Hood

उच्यतेऽथ स्वस्वरूपप्रवेशः क्रमसंगतः।
यदेतद्बहुधा प्रोक्तमाणवं शिवताप्तये।
तत्रान्तरन्तराविश्य विश्राम्येत्सविधे पदे।।**1**।।

Now is being recounted the method of entrance into one's inmost being, which is in order for dealing with. It has been talked about in various ways how to attain Śiva-hood through the individualistic approach to the Reality. (1)

ततोऽप्याणवसत्यागाच्छाक्तीं भूमिमुपाश्रयेत्।
ततोऽपि शाम्भवीमेवं तारतम्यक्रमात्स्फुटम्।।**2**।।

Having attained fulfilment through the individualistic approach, the aspirant needs to rest himself in the state of Śakti, followed by the same in regard to Śambhu. This is the obvious course of spiritual practice. (2)

इत्थं क्रमोदितविबोधमहामरीचि-संपूरितप्रसरभैरवभावभागी।
अन्तेऽभ्युपायनिरपेक्षतयैव नित्यं स्वात्मानमाविशति गर्भितविश्वरूपम्।।**3**।।

Proceeding along this course of spiritual practice the aspirant needs to fill himself with his oneness with Bhairava unmindful of the triplicity of the approach, via entrance into himself along with the entire world in his bosom. (3)

कथितोऽयं स्वस्वरूपप्रवेशः परमेष्ठिना।

This method of entry into oneself has been suggested by the Creator Himself.

CHAPTER 35

Concordance of All Scriptural Provisions

अथोच्यते समस्तानां शास्त्राणामिह मेलनम्।
इह तावत्समस्तोऽयं व्यवहार: पुरातन:।।**1**।।
प्रसिद्धिमनुसन्धाय सैव चागम उच्यते।

Now is being spoken of the point of concurrence of all scriptural detail. On this point, it is obvious that the entire following is of age-old antiquity. It is on account of this factor that it has been characterised as *āgama*, tradition. (1-2a)

अन्वयव्यतिरेकौ हि प्रसिद्धेरुपजीवकौ।।**2**।।
स्वायत्तत्त्वे तयोर्व्यक्तिपूगे किं स्यात्तयोर्गति:।

Inclusion and exclusion are the criteria of prevalence of any principle. These criteria are obvious from one's own experiences and not to talk of the collective experience. (2b-3a)

प्रत्यक्षमपि नेत्रात्मदीपार्थादिविशेषजम्।।**3**।।
अपेक्षते तत्र मूले प्रसिद्धिं तां तथात्मिकाम्।

Even perception is dependent on the eyesight, the consciousness of the perceiver as well as presence of the object to be perceived. And yet it needs to have its root in its traditional admittance. (3b-4a)

अभित:संवृते जात एकाकी क्षुधित: शिशु:। ।4। ।
किं करोतु किमादत्तां केन पश्यतु किं व्रजेत्।

Take, for instance the case of a newly born child lying in a room enclosed with all kinds of objects. It is all alone and is hungry. Under such a circumstance what should it do, what should it take, by what should it see and where should it go? (4b-5a)

ननु वस्तुशताकीर्णे स्थानेऽप्यस्य यदेव हि। ।5। ।
पश्यतो जिघ्रतो वापि स्पृशत: संप्रसीदति।
चेतस्तदेवादाय द्राक् सोऽन्वयव्यतिरेकभाक्। ।6। ।

What is most likely to happen in such a situation is that whatever it happens to see, taste and touch and get satisfied with, it takes up after several trials deciding to accept or reject as per its wish. (5b-6)

हन्त चेत:प्रसादोऽपि योऽसावर्थविशेषग:।
सोऽपि प्राग्वासनारूपविमर्शपरिकल्पित:। ।7। ।
न प्रत्यक्षानुमानादिबाह्यमानप्रसादज:।

It is important to note that the choice of the child of the inner being for a certain object in such a case is determined by the impression of its some prior experience, *vāsanā*. (7-8a)

प्राग्वासनोपजीव्येतत् प्रतिभामात्रमेव। ।8। ।
न मृदभ्यवहारेच्छा पुंसो बालस्य जायते।

Dependence of the choice of the child on some prior experience is by means determined by its immediate insight, *pratibhā*. For instance natural propensity of the child for eating clay cannot be considered as spontaneous. (8a-9a)

प्राग्वासनोपजीवी चेद्विमर्श: सा च वासना। ।9। ।
प्राच्या चेदागता सेयं प्रसिद्धि: पौर्वकालिकी।

If contemplation be based on some prior experience, it ought to have its source in prior actuality. (9b-10a)

नच चेत:प्रसत्त्यैव सर्वो व्यवहृतिक्रम:। ।**10**। ।
मूलं प्रसिद्धिस्तन्मानं सर्वत्रैवेति गृह्यताम्।

Each and every pattern of behaviour is not dependent on immediate judgement. If actuality of behaviour be determined by prior experience, it ought to be applicable equally well everywhere. (10b-11a)

पूर्वपूर्वोपजीवित्वमार्गणे सा क्वचित्स्वयम्। ।**11**। ।
सर्वज्ञरूपे ह्येकस्मिन्नि:शङ्कं भासते पुरा।

If its tradition were to be explored to its original source via the tradition, the tradition is sure to have its root in someone Omniscient. (11b-12a)

व्यवहारो हि नैकत्र समस्त: कोऽपि मातरि। ।**12**। ।
तेनासर्वज्ञपूर्वत्वमात्रेणैषा न सिद्ध्यति।

It may be contended that the source of experience in all cases cannot be traced to some Omniscient Agent even so it cannot be proved to have its root in someone who is not all-knowing, since there is no instance to exemplify it. (12b-13a)

बहुसर्वज्ञपूर्वत्वे न मानं चास्ति किंचन। ।**13**। ।
भोगापवर्गतद्धेतुप्रसिद्धशतशोभित:।
तद्विमर्शस्वभावोऽसौ भैरव: परमेश्वर:। ।**14**। ।

Since Lord Bhairava has hundreds of instances to support His agency in this regard concerned with enjoyment as well as redemption, He needs to be contemplated as that source. (13a-14)

ततश्चांशांशिकायोगात्सां प्रसिद्धि: परम्पराम्।
शास्त्रं वाश्रित्य वितता लोकान्संव्यवहारयेत्। ।**15**। ।

This tradition is rooted in this fact both individually as well as universally. Having travelled along the route of admittance by scriptures alternatively, it is ought to be accepted as the basis of all patterns of behaviour in this society. (15)

तयैवाशैशवात्सर्वे व्यवहारधराजुष:।

सन्तः समुपजीवन्ति शैवमेवाद्यमागमम्।।**16**।।
अपूर्णास्तु परे तेन न मोक्षफलभागिनः।
उपजीवन्ति यावत्तु तावत्तत्फलभागिनः।।**17**।।

Since all patterns of behaviour on this earth beginning from early childhood are based on this fact which has been approved of fundamentally by the Śaiva system of philosophy, anyone else is sure to be incomplete and therefore needs to be considered as inadequate to lead to redemption. Those who follow them, deserve to reap the fruit of their following as per that limitation. (16-17)

बाल्यापायेऽपि यद्भोक्तुमन्नमेष प्रवर्तते।
तत्प्रसिद्धयैव नाध्यक्षान्नानुमानादसम्भवात्।।**18**।।

Even on the expiry of the stage of childhood since this desire for food remains intact in the form of enjoyment of the sense experience, it needs to be treated as due neither to perception nor to inference. (18)

नच काप्यत्र दोषाशाशङ्कायाश्च निवृत्तितः।
प्रसिद्धिश्चाविगानोत्था प्रतीतिः शब्दनात्मिका।।**19**।।

There does not remain any scope for any kind of mistake nor for doubt in the case of the self-proved, which remains beyond the range of condemnability, depend as it does on the capacity of being expressed in words. (19)

मातुः स्वभावो यत्तस्यां शङ्कते नैष जातुचित्।
स्वकृतत्ववशादेव सर्ववित्स हि शंकरः।।**20**।।

Since the self-proved depends on the very nature of the self, it does not leave any scope for doubt in it. As it is self-formed, it is omniscient and prone to be self-satisfying. (20)

यावत्तुं शिवता नास्य तावत्स्वात्मानुसारिणीम्।
तावतीमेव तामेष प्रसिद्धिं नाभिशङ्कते।।**21**।।
अन्यस्यामभिशङ्की स्यात् भूयस्तां बहु मन्यते।
एवं भाविशिवत्वोऽमूं प्रसिद्धिं मन्यते ध्रुवम्।।**22**।।

So far as its dependence remains on Śiva, it continues to remain being followed by the Self as also inadmissible to doubt. Wherever there is the scope for intervention of anyone else, the follower takes it for granted. On account of the probability of attaining Śiva-hood through it, the individual takes it for granted. (21-22)

एक एवागमश्चायं विभुना सर्वदर्शिना ।
दर्शितो यः प्रवृत्ते च निवृत्ते च पथि स्थितः ।।**23**।।

It is only the Śaiva tradition as inspired by the all-seeing Lord which leads people to both the path liberation as well as enjoyment. (23)

धर्मार्थकाममोक्षेषु पूर्णापूर्णादिभेदतः ।
विचित्रेषु फलेष्वेक उपायं शाम्भवागमः ।।**24**।।

No matter whatever be the objective, whether standard of conduct of life, earnings of livelihood, procreation or liberation, whether completely or partially irrespective of all these peculiarities, if there is any satisfactory mode of conduct; that is only the Śaiva. (24)

तस्मिन्विषयवैविक्त्याद्विचित्रफलदायिनि ।
चित्रोपायोपदेशोऽपि न विरोधावहो भवेत् ।।**25**।।

Although here also there is variety in the subjects of the matter provided for, yielding different kinds of results through different ways of acquisition, yet there is no self-contradiction amongst them. (25)

लौकिकं वैदिकं सांख्यं योगादि पाञ्चरात्रकम् ।
बौद्धार्हतन्यायशास्त्रं पदार्थक्रमतन्त्रणम् ।।**26**।।
सिद्धान्ततन्त्रशाक्तादि सर्वं ब्रह्मोद्भवं यतः ।
श्रीस्वच्छन्दादिषु प्रोक्तं सद्योजातादिभेदतः ।।**27**।।

There are such varieties of traditions as those of earthly origin, Vedic origin, Sāṅkhya, Yoga, Pāñcarātra, Bauddha, Jain, Logic, Vaiśeṣika, Siddhānta Tantra, Śākta, etc., all of these have their origin in Brahman, yet as recorded in texts like *Svacchanda Tantra*, etc. it is Śiva Himself who in the form of Sadyojāta,

Vāmadeva, Aghora, Tatpuruṣa and Īśāna has propounded all the doctrines of Śaivisim in various forms. (26-27)

यथैकत्रापि वेदादौ तत्तदाश्रमगामिनः।
संस्कारान्तरमत्रापि तथा लिङ्गोद्धृतादिकम्।।28।।

Consequently, as there are various doctrines, prescribed in Vedic and related systems for the sake of people of different stages of life, even so is here, too, in regard to evolving the ideal of emblems of Śiva-hood from within oneself. (28)

यथाच तत्र पूर्वस्मिन्नश्रमे नोत्तराश्रमात्।
फलमेति तथा पाञ्चरात्रादौ न शिवात्मताम्।।29।।

As any result of an earlier stage of life does not get transferred to a later stage, even so Śiva-hood does not get transferred to Pāñcarātra, etc. (29)

एक एवागमस्तस्मात्तत्र लौकिकशास्त्रः।
प्रभृत्यावैष्णवाद्बौद्धाच्छैवात्सर्वं हि निष्ठितम्।।30।।

There is one tradition, under which get accommodated all traditions beginning from the practical commonsense up to Vaiṣṇavism, Buddhism, etc. and that is the Śaiva alone. (30)

तस्य यत्तत् परं प्राप्यं धाम तत् त्रिकशब्दितम्।
सर्वाविभेदानुच्छेदात् तदेव कुलमुच्यते।।31।।
यथोर्ध्वाधरताभक्सु देहाङ्गेषु विभेदिषु।
एकं प्राणितमेवं स्यात् त्रिकं सर्वेषु शास्त्रतः।।32।।

The supreme objective of Śaivism is attainment of oneness amongst the three factors, namely, the individual, the universal and the Transcendent which has been expressed by the word *trika*, trinity in its own peculiar sense without harming anyone of them anyway. This is the sense intended behind the use of the word ***kula***, all-inclusive, for it. It is used in the same sense in which irrespective of the locational disparity between the head and the sole, the entire body is regarded as an organic whole on account of being stimulated by one and the same life-force. So is the prevalence of the idea of trinity behind all traditions. (31-32)

श्रीमत्कालीकुले चोक्तं पञ्चस्रोतोविवर्जितम्।
दशाष्टादशभेदस्य सारमेतत्प्रकीर्तितम्।।**33**।।
पुष्पे गन्धस्तिले तैलं देहे जीवो जलेऽमृतम्।
यथा तथैव शास्त्राणां कुलमन्तः प्रतिष्ठितम्।।**34**।।

All rational deliberation apart, it has also been stated in the *Śāstra* known as *Kālīkula* that the common essential factor behind all the eighteen kinds of traditions of divergent origins underlies them is the idea of *kula*, integrality in the same ways as good fragrance throughout the entire flower, oil throughout the sesame seed, *tila*, life-force throughout the body, even so the idea of organic unity pervades all the scriptures of the traditions. (33-34)

तदेक एवागमोऽयं चित्रश्चित्रेऽधिकारिणि।
तथैव सा प्रसिद्धिर्हि स्वयूथ्यपरयूथ्यगा।।**35**।।
सांख्यं योगं पाञ्चरात्रं वेदांश्चैव न निन्दयेत्।
यतः शिवोद्भवाः सर्व इति स्वच्छन्दशासने।।**36**।।

Śaivism is such a tradition which though one differs in shades as per its practicability by followers of different range of ability. So is its publicity in keeping with the difference between those who are insiders of it and those who are outsiders. According to the *Svaccanda Tantra*, Sāṅkhya, Yoga, Pāñcarātra and the Vedas all have their common root in Śiva and therefore they need not be condemned. (35-36)

एकस्मादागमच्चैते खण्डखण्डा व्यपोद्धृताः।
लोके स्युरागमास्तैश्च जनो भ्राम्यति मोहितः।।**37**।।

These various traditions have emerged from one and the same common one and have been accepted as such in the commonsense of the society in parts which keep different sets of people wandering among them having got confused. (37)

अनेकागमपक्षेऽपि वाच्या विषयभेदिता।
अवश्यमूर्ध्वाधरतास्थित्या प्रामाण्यसिद्धये।।**38**।।
अन्यथा नैव कस्यापि प्रामाण्यं सिद्ध्यति ध्रुवम्।

नित्यत्वमविसंवाद इति नो मानकारणम्।।39।।

In the case of admittance of several traditions, it is necessary to define their difference of topic and position of each in relationship to the rest in regard to its higher and lower value for the sake of determining its validity. In the absence of such a definition and determination, no one would be held as valid decidedly. Neither the criterion of durability would suffice in such a situation nor that of absence of consistency. (38-39)

अस्मिन्नंशेऽप्यमुष्यैव प्रामाण्यं स्यात्तथोदिते:।
अन्यथाव्याकृतौ क्लृप्तावसत्यत्वे प्ररोचने।।40।।
अतिप्रसंग: सर्वस्याप्यागमस्यापबाधक:।

Even acceptance of both these criteria goes to prove the validity of Śaivism itself. Acceptance of any other criteria such as explanation of a particular tradition in a different way would involve acceptance of the validity on account of false fabrication or just appreciation. In such a case, this criterion would falsely extend to other traditions also and thus would suffer from imprecision. (40-41a)

अवश्योपेत्य इत्यस्मिन्मान आगमनामनि।।41।।
अवश्योपेत्यमेवैतच्छास्त्रनिष्ठानिरूपणम्।
प्रधानेऽङ्गे कृतो यत्न: फलवान्वस्तुतो यत:।।42।।
अतोऽस्मिन् यत्नवान् कोऽपि भवेच्छंभुप्रचोदित:।
तत्र तत्र च शास्त्रेषु न्यरूप्यत महेशिना।।43।।
एतावत्यधिकारो य: स दुर्लभ इति स्फुटम्।
इत्थं श्रीशम्भुनाथेन ममोक्तं शास्त्रमेलनम्।।44।।

Acceptance of any tradition as decidedly practicable may, therefore, be taken as its ultimate feature supportive of faith in it. If effort were to be put on its main contention that may be most likely to bear fruit. Acceptance of such a tradition is possible on account of instigation of Śambhu himself which is obviously a matter of very rare opportunity. Thus, it is Śrī Śambhunātha who has associated me with such a valid tradition. (41b-44)

CHAPTER 36

आयातिरथ शास्त्रस्य कथ्यतेऽवसरागता।
श्रीसिद्धादिविनिर्दिष्टा गुरुभिश्च निरूपिता।
भैरवो भैरवी देवी स्वच्छन्दो लाकुलोऽणुराट्।।**1**।।
गहनेशोऽब्जजः शक्रो गुरुः कोट्यपकर्षतः।
नवभिः क्रमशोऽधीतं नवकोटिप्रविस्तरम्।।**2**।।

Tantras like Siddha have indicated and my teachers have explained how the text of the Śaiva system had been authored by Bhairava and Bhairavī and studied by Svacchanda, Lākula, Aṇurāt, Gahaneśa, Brahmā, Śakra and Bṛhaspati in a descending order by a crore of verses at each level which originally comprised nine crores of verses at each stage of transmission from the predecessor to his successor. (1-2)

एतैस्ततो गुरुः कोटिमात्रात् पादं वितीर्णवान्।
दक्षादिभ्य उभौ पादौ संवर्तादिभ्य एव च।।**3**।।
पादं च वामनादिभ्यः पादार्धं भार्गवय च।
पादपादं तु वलये पादपादस्तु योऽपरः।।**4**।।
सिंहायार्धं ततः शिष्टादद्वौ भागौ विनताभुवे।
पादं वासुकिनागायः खण्डाः सप्तदश त्वमी।।**5**।।

Out of nine crores of verses when only one crore remained by way of study at the stage of Bṛhaspati, the same were divided into four. Out of one-fourth of those verses, one-fourth was transmitted to seer Vāmana, etc. and half to Bhārgava, half of it to Vali, half of it to Simha, and one-fourth of the same to Garuḍa, the son of Vinatā and one-fourth of the rest to Vāsuki, the serpent. Thus, until now the original number passed through as many as seventeen stages of reduction. (3-5)

स्वर्गादर्धं रावणोऽथ जह्रे रामोऽर्धमप्यत:।
विभीषणमुखादाप गुरुशिष्यविधिक्रमात्।।6।।
खण्डेरेकान्नविंशत्या विभक्तं तदभूत्तत:।
खण्डं खण्डं चाष्टखण्डं प्रोक्तंपादादिभेदत:।।7 ।।

Half of the remainder was brought to the earth from the heaven by Rāvaṇa. Out of the same, half was imparted to Bibhīṣaṇa by Rāvaṇa. Out of the same, half was imparted to Rāma by Bibhīṣaṇa by way of transmission from the teacher to the taught. Thus, the total number got divided as many as nineteen times. In this transmission it got divided eight times from the total by way of remainder of the half and one-fourth. (6-7)

पादो मूलोद्धारावुत्तरवृहदुत्तरे तथा कल्प:।
सांहितकल्पस्कन्दावनुत्तरं व्यापकं त्रिधा तिस्र:।।8।।
देव्योऽत्र निरूप्यन्ते क्रमशो विस्तारिणैव रूपेण।
नवमे पदे तु गण्ना न काचिदुक्ता व्यवच्छिदाहीने।।9।।

The denominations of division are one-fourth, *pāda*, the remainder, *mūla*, *uddhāra*, *uttara*, *vṛhaduttara*, *kalpa saṁhitā* and *anuttara.* The last stage is comprehensive. The deities of these numbers are elucidated through enlargement of the number. At the ninth stage, the exact number has not been mentioned following which there is no division. (8-9)

रामाच्चलक्ष्मणस्तस्मात् सिद्धास्तेभ्योऽपि दानवा:।
गुह्यकाश्च ततस्तेभ्यो योगिनो नृवरास्तत:।।10।।

From Rāma the wisdom was passed on to Lakṣmaṇa, from Lakṣmaṇa it got transmitted to Siddhas, from Siddhas to Dānavas, from Dānavas to Guhyakas, from Guhyakas it was passed on to yogins and then to kings. (10)

तेषां क्रमेण तन्मध्ये भ्रष्टं कालान्तराद्यदा।
तदा श्रीकण्ठनाथाज्ञावशात् सिद्धा अवातरन्।।**11**।।
त्र्यम्बकामर्दकाभिख्यश्रीनाथा अद्वये द्वये।
द्वयाद्वये च निपुणाः क्रमेण शिवशासने।।**12**।।

In course of passage from one to another when it got corrupted, the Siddhas got incarnated by the permission of Śrīkaṇṭha (Śiva). From amongst these Siddhas, Tryambaka rejuvenated the non-dualism, Śrīnātha the dualism in non-dualism and Āmardaka the dualism under the discipline of Śaivism. (11-12)

आद्यस्य चान्वयो जज्ञे द्वितीयो दुहितृक्रमात्।
स चार्धत्र्यम्बकाभिख्यः संतानः सुप्रतिष्ठितः।।**13**।।
अतश्चार्धचतस्रोऽत्र मठिकाः संततिक्रमात्।
शिष्यप्रशिष्यैर्विस्तीर्णाः शतशाखं व्यवस्थितैः।।**14**।।

While the tradition of Tryambaka remained continued and that of Āmardaka did via his daughter. Therefore, the tradition of him is known as half the Tryambaka. Thus, three and a half tradition accrued out of Tryambaka via as many schools and inheritance and got diversified into hundreds of branches via the continuity of disciples from one stage to another. (13-14)

अध्युष्टसंततिस्रोतःसारभूतरसाहृतिम्।
विधाय तन्त्रालोकोऽयं स्यन्दते सकलान्रसान्।।**15**।।
उक्तायातिरुपादेयभावो निर्णीयतेऽधुना।

This work, namely, Tantrāloka is flowing like a stream of sweet water having been filled with the essence of all these traditions. Now, it embodies in its exposition finally the quintessence of all these streams of wisdom in its all-comprehending sweep and hence deserves acceptance as such. (15)

CHAPTER 37

Conclusion and Deliberation

उक्तनीत्यैव सर्वत्र व्यवहारे प्रवर्तिते।
प्रसिद्धावुपजीव्यायामवश्यग्राह्य आगमः।।1।।

If the standard of behaviour as expounded in the foregoing chapters is acceptable practically in life, this tradition of wisdom needs to be practised upon. (1)

यथा लौकिकदृष्टयान्यफलभाक् तत्प्रसिद्धितः।
सम्यग्व्यवहरंस्तद्वच्छिवभाक् तत्प्रसिद्धित :।।2।।

As, from the worldly viewpoint, any standard of behaviour gets approved of owing to its approval since long as such, even so is the possibility of Śaivite wisdom due to its time-tested antiquity. (2)

तदवश्यग्रहीतव्ये शास्त्रे स्वांशापदेशिनि।
मानक्फलेऽभ्युपादेयतमं तद्विपरीतकम्।।3।।

If anyone takes up any tradition for practice, he is sure to accept it as a whole. If, however, it proves to be capable of bearing only partial result, he has to go against its acceptability. (3)

यथा खगेश्वरीभावनि:शङ्कत्वाद्विषं व्रजेत्।
क्षयं कर्मस्थितिस्तद्वदशङ्काद् भैरवत्वत:। ।4। ।

As it happens on taking resort to the Gāruḍī Vidyā that the patient of snake-bite becomes sure of getting free of the danger of the poison, so is the case with recourse to Bhairava in regard to the removal of the effect of action. (4)

यदार्षे पातहेतूक्तं तदस्मिन्वामशासने।
आशुसिद्धयै यत: सर्वमार्षं मायोदरस्थितम्। ।5। ।

What has been characterised in the Vedic tradition as a cause of downfall on account of its leading to the womb of delusion, the same proves effective in fulfillment. (5)

तच्च यत्सर्वसर्वज्ञदृष्टं तच्चापि किं भवेत्।
यदशेषोपदेशेन सूयतेऽनुत्तरं फलम्। ।6। ।

This is so on account of the Śaiva tradition having been envisaged by Śiva who is omniscient, as is evident from His following leading to unique results. (6)

यथाधराधरप्रोक्तवस्तुतत्त्वानुवादत:।
उत्तरं कथितं संवित्सिद्धं तद्धि तथा भवेत्। ।7। ।

As against instructions imparted by lesser traditions proves to be effective from statements in admiration of it by anyone else, the effect of following Śaiva tradition is realised by practitioner himself directly. (7)

यदुक्ताधिकसंवित्तिसिद्धवस्तुनिरूपणात्।
अपूर्णसर्ववित्प्रोक्तिर्ज्ञायतेऽधरशासने। ।8। ।

As compared to the source of higher tradition in higher self-consciousness, the lower traditions have their source in lesser self-consciousness. As such, the latter prove to be lower in their approach. (8)

ऊर्ध्वशासनवस्त्वंशे दृष्ट्वापिच समुज्झिते।

अध:शास्त्रेषु मायात्वं लक्ष्यते सर्गरक्षणात्।।9।।

While in the higher tradition the lust for life in the world is rejected even having got it fulfilled, in the lower traditions the same becomes stuck to which obviously is indicative of its having been delusory. (9)

श्रीमदानन्दशास्त्रादौ प्रोक्तं च परमेशिना।
ऋषिवाक्यं बहुक्लेशमध्रुवाल्पफलं मितम्।।10।।
नैव प्रमाणयेद्विद्वान् शैवमेवागमं श्रयेत्।

It has been observed by Lord Śiva Himself in scriptures like Ānanda Śāstra that the instructions imparted by seers involve great distress and yet yield unstable and limited result having been followed. As such, they do not deserve to be approved of by the wise and in place of them it becomes imperative to take resort to Śaiva tradition itself. (10-11a)

यदार्षे पातहेतूक्तं तदस्मित् वामशासने ।।11।।
आशुसिद्धयै यत: सर्वमार्षं मायोदरस्थितम्।

What has been regarded in the Vedic tradition as a cause of downfall on account of its leading to the womb of delusion, the same proves effective in quick fulfillment in Śaivism. (11b-12a)

यथा खगेश्वरीभावनि:शङ्कत्वाद्विषं व्रजेत्।।12।।
क्षयं कर्मस्थितितस्तद्वदशङ्काद्भैरवत्वत:।

This is so on account of the Śaiva tradition having been envisaged by Śiva Himself who is omniscient as is evident from following the Śaiva tradition leading to unique results. (12b-13a)

अज्ञत्वानुपदेष्टृत्वसंदष्टेऽधरशासने।।13।।
एतद्विपर्ययाद् ग्राह्यमवश्यं शिवशासनम्।
द्वावाप्तौ तत्र च श्रीमच्छ्रीकण्ठलकुलेश्वरौ।।14।।
द्विप्रवाहमिदं शास्त्रं सम्यङ्नि:श्रेयसप्रदम्।
प्राच्यस्य तु यथाभीष्टभोगदत्वमपि स्थितम्।।15।।

तच्च पञ्चविधं प्रोक्तं शक्तिवैचित्र्यचित्रितम्।
पञ्चस्रोत इति प्रोक्तं श्रीमच्छ्रीकण्ठशासनम्।।16।।
दशाष्टादशधा स्रोत: पञ्चकं यत्ततोऽप्यलम्।
उत्कृष्टं भैरवाभिख्यं चतु:षष्टिविभेदितम्।।17।।

Due to its root in ignorance and lack of instructions the lower tradition is like a snake-bite, contrary to which is the position of the Śaiva tradition. Therefore, it needs to be accepted for practice. There are two ultimate authorities behind it, namely, Śrīkaṇṭha and Lakuleśvara. Thus this tradition is a confluence of two streams and hence has the prospect to lead to the ultimate end. Out of these the older one by virtue of its scope of offering redemption as well as enjoyment, gets diversified into five streams, namely, the stream of consciousness, the spring of delight, dominance of will, dominance of knowledge and dominance of action. Therefore, it has been characterised as one of five streams. This stream again gets diversified into eighteen. Therefore, it is the best of all moreover on account of its diversification into sixty-four streams ultimately. (13b-17)

श्रीमदानन्दशास्त्रादौ प्रोक्तं भगवता किल।
समूह: पीठमेतच्च द्विधा दक्षिणवामत:।।18।।
मन्त्रो विद्येति तस्माच्च मुद्रामण्डलगं द्वयम्।

It has been stated in texts like *Ānanda Śāstra*, etc. by Lord Bhairava Himself that this tradition is combined form of two streams, namely, the right and the left. *Mantra* and *Vidyā*, *Mudrā* and *Maṇḍala* are their additional features. (18-19a)

मननत्राणदं यत्तु मन्त्राख्यं तत्र विद्यया।।19।।
उपोद्बलनमाप्याय: सा हि वेद्यार्थभासिनी।
मन्त्रप्रतिकृतिर्मुद्रा तदाप्यायनकारकम्।।20।।
मण्डलं सारमुक्तं हि मण्डश्रुत्या शिवाह्वयम्।
एवमन्योन्यसंभेदवृत्ति पीठचतुष्टयम्।।21।।
यतस्तस्माद्भवेत्सर्वं पीठं पीठेऽपि वस्तुत:।

That which is meant for contemplation and is capable of extension of the life-force, is *mantra* while *vidyā* is that which gets its support from as well as

fulfilment in *mantra*. The latter get its object reflected in *mantra*. *Mudrā* is the image of *mantra* as well as complementary to leading it to fulfilment. *Maṇḍala* is the decoration as well as essence of Śiva. Since all these four aspects of the seat are complementary of one another and therefore form its varieties. (19b-22a)

प्रधानत्वात्तस्य तस्य वस्तुनो भिन्नता पुनः। ।**22**। ।
कथिता साधकेन्द्राणां तत्तद्वस्तुप्रसिद्धये।
प्रत्येकं तच्चतुर्धैवं मण्डलं मुद्रिका तथा। ।**23**। ।
मन्त्रो विद्येति च पीठमुत्कृष्टं चोत्तरोत्तम्।

It is on account of dominance of the element concerned that they get differentiated from one another. The differentiation is stated for the sake of according importance to the form concerned. Each one of these aspects of the system is diversified into four and out of *maṇḍala*, *mudrikā*, *mantra* and *vidyā* each latter one is higher in status than the its predecessor. (22b-24a)

विद्यापीठप्रधानं च सिद्धयोगीश्वरीमतम्। ।**24**।
तस्यापि परमं सारं मालिनीविजयोत्तरम्।

The *Siddhayogīśvarī* viewpoint has pre-eminence of *vidyā* in its while the *Mālinīvijayottara Tantra* is the ultimate essence of it. (24b-25a)

उक्तं श्रीरत्नमालामेतच्च परमेशिता। ।**25** ब। ।
अशेषतन्त्रसारं तु वामदक्षिणमाश्रितम्।
एकत्र मिलितं कौलं श्रीषडर्धकशासने। ।**26**। ।
सिद्धान्ते कर्म बहुलं मलमायादिरूषितम्।
दक्षिणं रौद्रकर्माढ्यं वामं सिद्धिसमाकुलम्। ।**27**। ।
स्वल्पपुण्यं बहुक्लेशं स्वप्रतीतिविवर्जितम्।
मोक्षविद्याविहीनं च विनयं त्यज दूरतः। ।**28**। ।

It has been stated by Lord Śiva Himself in *Ratnamālā* that the entire essence of *Tantra* in its left and right both the aspects combined form the *trika* system known as *kaula*. The *Siddhānta Tantra* has predominance of action in it. Therefore, it talks of the malady caused by delusion of action and atomicism. As such,

it is considered as the right aspect of *Tantra* while the left one is dominated by terrific undertakings and is replete with the possibilities of fulfilment of desires. The left side of *Tantra* suffers from scarcity of virtue, is troublesome in its undertaking and shorn of self-confidence as well rid of the possibility of redemption. Therefore, it needs to be abstained from a distance. (25b-28)

यस्मिन्काले च गुरुणा निर्विकल्पं प्रकाशितम्।
मुक्तस्तेनैव कालेन यन्त्रं तिष्ठति केवलम्।**29**।।

The disciple gets liberated at the same moment the teacher imparts to him redemptive Light of Consciousness. Thence onwards only his body continues to operate as a machine. (29)

मयैतत्स्रोतसां रूपमनुत्तरपदाद् ध्रुवात्।
आरभ्य विस्तरेणोक्तं मालिनीश्लोकवार्तिके।।**30**।।

The source of these streams of ideas right from the eternal state of transcendent reality has been exposed in detail in the text titled *Mālinīślokavārtika.* (30)

जिज्ञासुस्तत एवेदमवधारयितुं क्षमः।
वय तूक्तानुवचनमफलं नाद्रियामहे।।**31**।।

One who is desirous of understanding the same may be capable of learning about it from that source itself. As regards starting the same ideas again, we do not entertain any desire for reaping the fruit of repetition. (31)

इत्थं दददनायासाज्जीवन्मुक्तिमहाफलम्।
यथेप्सितमहाभोगदातृत्वेन व्यवस्थितम्।।**32**।।
षडर्धसारं सच्छास्त्रमुपादेयमिदं स्फुटम्।

Having received those ideas from that source the reader certainly gets the great result of life in the form of enjoyment as well as redemption immediately. That text embodies the quintessence of the entire scripture of such a system which is realistic and hence deserves to be taken up for practice in life. (32-33a)

षट्त्रिंशता तत्त्वबलेन सूता यद्यप्यनन्ता भुवनावलीयम्।
ब्रह्माण्डमत्यन्तमनोहरं तु वैचित्र्यवर्ज नहि रम्यभाव:।।**33**।।
भूरादिसप्तपुरपूर्णतमेऽपि तस्मिन्
मन्ये द्वितीयभुवनं भवनं सुखस्य।
क्वान्यत्र चित्रगतिसूर्यशशाङ्कशोभि-
रात्रिन्दिवप्रसरभोगविभागभूषा।।**34**।।

Though this group of creation known as the egg of Brahman and thirty-six constituent components is infinite and attractive yet except for peculiarities there is nothing enjoyable in it. Though it is adorned by seven planes of being such as *bhūḥ*, etc., I think ours is unique source of enjoyment. Where there is any state of being where the sun and the moon adorn the day and the night with their peculiar movements and turn it into the resort of enjoyment. (33b-34)

तत्रापिच त्रिदिवभोगमहार्घवर्ष-
द्वीपान्तरादधिकमेव कुमारिकाह्वम्।
यत्राधराधरपदात्परमं शिवान्त-
मारोढुमप्यधिकृति: कृतिनामनर्घा।।**35**।।

There also exists the Kumārikā dvīpa with its excellence amongst the other parts of the world by virtue of having all the objects of enjoyment of heavenly value in it where also beginning from the lower to lowest and ending unto Śiva anyone has the privilege of ascension to excellence. (35)

प्राक्कर्मभोगिपशतोचितभोगभाजा
किं जन्मना ननु सुखैकपदेऽपि धाम्नि।
सर्वो हि भाविनि परं परितोषमेति
संभाविते नतु निमेषिणि वर्तमाने।।**36**।।

What is the use of being reborn in the world which is the abode of those who suffer the consequences of their actions of prior lives in comparison to the house of unmixed delight. This is so because people generally expect satisfaction from the future possibilities of delightful experience instead of remaining contented with the present status itself. (36)

कन्याह्वयेऽपि भुवनेऽत्र परां महीयान्
देशः स यत्र किल शास्त्रवराणि चक्षुः।
जात्यन्धसद्मनि न जन्म न कोऽभिनिन्दे:
दभिन्नाञ्जनायितरविप्रमुखप्रकाशे।।**37**।।

On this entire earth, there is a relatively more magnificent country known as *Kanyā Kumārī* where is found the eyesight of higher kind of scriptures. In this abode of blinds from the very birth, as the world is, here there is no place for such a condemned state of being where eyes of all have got ointed by the main source of light which is the sun. (37)

निःशेषशास्त्रसदनं किल मध्यदेश-
स्तस्मिन्नजायत गुणाभ्यधिको द्विजन्मा।
कोऽप्यत्रिगुप्त इति नामनिरुक्तगोत्रः
शास्त्राब्धिचर्वणकलोद्यदगस्त्यगोत्रः।।**38**।।

Madhya Deśa is the abode of all the scriptures. Here was born a twice-born a relatively more virtuous person named Atrigupta in the lineage of Agastya, who in keeping with the capacity of his primeval ancestor (who had drunk the entire water of the ocean) who had digested the sea of scriptures in its entirety. (38)

तमथ ललितादित्यो राजा निजं पुरमानयत्
प्रणयरभसात् कश्मीराख्यं हिमालयमूर्धगम्।
अधिवसति यद्गौरीकान्तः करैर्विजयादिभि-
र्युगपदखिलं भोगासारं रसात् परिचर्चितुम्।।**39**।।

King Lalitāditya took him to his part of the country Kashmir respectfully which is located on the head of the Himalaya Mountain where dwells Śiva, the husband of Gaurī, for the sake of discourse on *rasa*, the essence of all kinds of experiences of joy. (39)

स्थाने स्थाने मुनिभिरखिलैश्चक्रिरे यन्निवासा
यच्चाध्यास्ते प्रतिपदमिदं स स्वयं चन्द्रचूडः।

तन्मन्येऽहं समभिलषिताशेषसिद्धेर्नसिद्ध्यै
कश्मीरेभ्यः परमथ पुरं पूर्णवृत्तेर्न तुष्टये।।**40**।।

Where contemplative practitioners of Yoga, *munis*, dwell at various spots and where does dwell Śiva Himself all the time, I, therefore, consider Kashmir as the proper place of yogic accomplishments, *siddhi*. There is no place (on the whole of this earth) which may compare with Kashmir in this respect nor in respect of contentment on fulfilment of all aspirations. (40)

यत्र स्वयं शारदचन्द्रशुभ्रा
श्रीशारदेति प्रथिता जनेषु।
शाण्डिल्यसेवारससुप्रसन्ना
सर्व जनं स्वैर्विभवैर्युनक्ति।।**41**।।

(Kashmir is such) where Mother Sarasvatī, as bright as the orb of the full moon of the spring season is established and is famous amongst people at large. She is being served satisfactorily by worshippers of the Śāṇḍilya clan of Brāhmaṇas and blesses all worshippers with blessing as aspired by them. (41)

नारंगारुणकान्ति पाण्डुविकचदबल्लवदातच्छवि-
प्रोद्भिन्नामलमातुलुङ्गकनकच्छायाभिरामप्रभम्।
केरीकुन्तलकन्दकलीप्रतिकृतिश्यामप्रभाभास्वरं
यस्मिञ्शक्तिचतुष्टयोज्ज्वलमलं मद्यं महाभैरवम्।।**42**।।

Where is found wine of four colours yellowish, red, deep red, white and lustrous as the flower of the citreous tree known as Mātuluṅga (Citron), gold and as black as the cluster of hair of the women of Keral or seed of lotus. In its stimulative effect it lands one to the state of a great devotee of Bhairava. (42)

त्रिनयनमहाकोपज्वालाविलीन इह स्थितो
मदनविशिखव्रातो मद्यच्छलेन विजृम्भते।
कथमितरथा रागं मोहं मदं मदनज्वरं
विदधनिशं कामातङ्कैर्वशीकुरुते जगत्।।**43**।।

Where had vanished the five arrows (named *mohita*, *śuṣka*, *śithila*, *tapana* and *matta*) of Madan, the god of love, on being hit on Śiva; now reappear in the guise of wine. Otherwise how to account for predominance of love, delusion, maddening effect and the fever caused by the desire for sex which keeps the entire world day and night overpowered by the wish for conjugal relationship! (43)

यत्कान्तानां प्रणयवचसि प्रौढिमानं विधत्ते
यन्निर्विघ्नं निधुवनविधौ साध्वसं संधुनोति।
यस्मिन् विश्वा: कलितरुचयो देवताश्चक्रचर्या
स्तन्मार्द्वीकं सपदि तनुते यत्र भोगपवर्गौ।।**44**।।

Where the wine known as *mārdvīka* brings maturity in the talk of love of lovers, in which part of the world people get engaged confidently and unobstructed in the affair of love, where the gods take interest in remaining engaged in the delight of the *cakras* and where it imparts the joy of life and blessedness of liberation. (44)

उद्यद्गौराङ्कुरविकसितै: श्यामरक्तै: पलाशै-
रन्तर्गाढारुणरुचिलसत्केसरालीविचित्रै:।
आकीर्णा भू: प्रतिपदमसौ यत्र काश्मीरपुष्पै:
सम्यग्देवीत्रितययजनोद्यानमाविष्करोति।।**45**।।

Which part of the world appears as the park of worship of the three goddesses (namely, Mahākālī, Mahālakṣmī and Mahāsarasvatī) by means of sprouts of leaves of black, red and white, deep red and beautiful sections of saffron plants presenting variations in colour. The ground is decorated with flowers of Kashmir at every step. (45)

सर्वो लोक: कविरथ बुधो यत्र शूरोऽपि वाग्मी
चन्द्रोद्द्योता मसृणगतय: पौरनार्यश्च यत्र।
यत्राङ्गारोज्ज्वलविकसितानन्तसौषुम्णमार्ग
ग्रस्तार्केन्दुर्गगनविमलो योगिनीनां च वर्ग:।।**46**।।

Where people normally are poetic and wise; where even warriors are articulate. Women of cities are lustrous as the moon and charming in their gait. Where accomplished female practitioners of yoga are bright as the spark of fire particularly due to complete opening of the path of the *suṣumnā* nerve in them. They are also lustrous as the sky in the state of lunar eclipse. (46)

श्रीमत्परं प्रवरनाम पुरं च तत्र
यन्निर्ममे प्रवरसेन इति क्षितीशः।
यः स्वप्रतिष्ठितमहेश्वरपूजनान्ते
व्योमोत्पतन्नुदसृजत्किल धूपघण्टाम्।।**47**।।

Where there is also a city known as Pravara which was built by Pravarasena, one of the kings of the land, who got built a temple dedicated to Maheśvara Śiva. Having ascended in space he created a bell which was rung by sun. (47)

आनन्दोलनोदितमनोहरवीरनादै:
सा चास्य तत्सुचरितं प्रथयांबभूव।
सद्वृत्तसारगुरुतैजसमूर्तयो हि
त्यक्ता अपि प्रभुगुणानधिकं ध्वनन्ति।।**48**।।

Having been mobilised the bell by means of its attractive and heroic sounds expanded the noble deeds of the king. Those who embody the brilliance of the essence of noble deeds of their masters to a weighty extent even though having been ignored keep ringing the virtuous deeds of them. (48)

संपूर्णचन्द्रविमलद्युतिवीरकान्ता
गाढाङ्गरागघनकुङ्कुमपिञ्जरश्री:।
प्रोद्धूतवेतसलतासितचामरौघै-
राज्याभिषेकमनिशं ददती स्मरस्य।।**49**।।

Heroic young damsels with their faces as lustrous as the full moon, by virtue of application of deep red cosmetics to their bodies by means of fans of cane of white colour, have been as it were, continuously celebrating the occasion of enthronement of the God of love. (49)

रोधःप्रतिष्ठितमहेश्वरसिद्धलिङ्ग
स्वायंभुवार्चनविलेपनगन्धपुष्पैः।
आवर्ज्यमानतनुवीचिनिमज्जनौघ-
विध्वस्तपाप्मुनिसिद्धमनुष्यवन्द्या।।**50**।।

Munis, *siddhas* and people at large are getting their sins washed out on account of taking bath in the mildly vibrating stream of *Vitastā* River sanctified by cosmetics, flowers and perfumes offered to the accomplished and self-revealed emblems of Maheśvara established on the bank of the river. (50)

भोगापवर्गपरिपूरणकल्पवल्ली
भोगैकदानरसिकां सुरसिद्धसिन्धुम्।
न्यक्कुर्वती हरपिनाककलावतीर्णा
यद्भूषयत्यविरतं तटिनी वितस्ता।।**51**।।

The land which is being kept beautified continuously by the river *Vitastā* on account of having descended from one of the phases of the bow of Śiva and therefore having the possibility of granting enjoyment as well as liberation surpassing the Gaṅgā, the divine river, in its glory. (51)

तस्मिन् कुवेरपुरचारिसितांशुमौलि-
सांमुख्यदर्शनविरूढपवित्रभावे।
वैतस्तरोधसि निवासममुष्य चक्रे
राजा द्विजस्य परिकल्पितभूरिसंपत्।।**52**।।

In that city on the bank of *Vitastā*, the king got created the dwelling of Atrigupta facing the temple of Śiva who is used to move in the city of Kubera, the god of wealth, with a view to facilitate for him continuous sight, *darśana*, along with arrangement of profuse prosperity. (52)

तस्यान्वये महति कोऽपि वराहगुप्त-
नामा बभूव भगवान् स्वयमन्तकाले।
गीर्वाणसिन्धुलहरीकलिताग्रमूर्धा

यस्याकरोत् परमनुग्रहमाग्रहेण।।53।।

It was in the lineage of Atrigupta that in course of time a great person named Varāhagupta was born. His forehead was decorated as it were by the waves of the divine river Gaṅgā and who did great favour to the family. (53)

तस्यात्मजश्चुखलकेति जने प्रसिद्ध-
श्चन्द्रावदातधिषणो नरसिंहगुप्तः।
यं सर्वशास्त्ररसमज्जनशुभ्रचित्तं
माहेश्वरी परमलंकुरुते स्म भक्तिः।।54।।

His son was Narasiṁhagupta popularly known as Cukhalaka and whose intellect was as transparent as the moon and whose inner being, *citta* was bristling with brilliance by virtue of having absorbed the joy of all scriptures and was adorned with intense devotion to Lord Śiva. (54)

तारुण्यसागरतरङ्गभरानपोह्य
वैराग्यपोतमधिरुह्य दृढं हठेन।
यो भक्तिरोहणमवाप्य महेशचिन्ता-
रत्नैरलं दलयति स्म भवापदस्ताः।।55।।

Having crossed over the sea of youth by means of the boat of detachment stoutly and in a determined way and by virtue of his devotion to Lord Śiva and thus enshrining himself with gems of it overpowered the difficulties of the world. (55)

तस्यात्मजोऽभिनवगुप्त इति प्रसिद्धः
श्रीचन्द्रचूडचरणाब्जपरागपूतः।
माता व्ययूयुजदमुं किल बाल्य एव
दैवो हि भावपरिकर्मणि संस्करोति।।56।।

His son has become known with the name Abhinavagupta and has got purified by the touch of *parāga*, pollen of Śiva's lotus-like feet. His mother left him (due to her demise) in his early childhood. It is the destiny which committed him to all the *saṁskāras* of the future. (56)

माता परं बन्धुरिति प्रवादः
स्नेहोऽतिगाढीकुरुते हि पाशान्।
तन्मूलेबन्धे गलिते किलास्य
मन्ये स्थिता जीवत एव मुक्तिः॥**57**॥

It is said that mother is the greatest associate of any individual. Her love for the child, however, intensifies the bondage to the world. Dissolution of this bondage I considered as liberation in life itself. (57)

पित्रा स शब्दगहने कृतसंप्रवेश-
स्तार्कार्णवोर्मिपृषतामलपूतचित्तः।
साहित्यसान्द्ररसभोगपरो महेश-
भक्त्या स्वयंग्रहणदुर्मदया गृहीतः॥**58**॥

Abhinava was initiated into such a deep discipline as grammar followed by purification of his inner being by means of the waves of the sea of logic. While he was engaged in experiencing the deep joy of the essence of literature, he got eclipsed by the maddening effect of devotion to Lord Śiva. (58)

स तन्मयीभूय न लोकवर्तनी-
मजीगणत् कामपि केवलं पुनः।
तदीयसंभोगविवृद्धये पुरा
करोति दास्यं गुरुवेश्मसु स्वयम्॥**59**॥

Getting engrossed in the devotion to Lord Śiva he did not allow himself to care for any worldly interest. For further intensification in his devotion he began to serve in the households of his teachers. (59)

आनन्दसंततिमहार्णवकर्णधारः
सद्दैशिकैरकवरात्मजवामनाथः।
श्रीनाथसंततिमहाम्बरघर्मकान्तिः
श्रीभूतिराजतनयः स्वपितृप्रसादः॥**60**॥

In the delightful lineage of the great ocean of inheritance as the sailor was born Erakanāthānanda. His son was Vāmanāthānanda. As the pillar of fame in the sky of Śrīnātha lineage was born Bhūtirāja embellished with the wisdom of his father. (60)

त्रैयम्बकप्रसरसागरशायिसोमा-
नन्दात्मजोत्पलजलक्ष्मणगुप्तनाथः।
तुर्याख्यसंततिमहोदधिपूर्णचन्द्रः
श्रीसोमतः सकलवित्किल शंभुनाथ। ।**61**। ।

In the lineage of Tryambaka as the sea, was born as the moon Somānanda. His son was Utpalanātha and grandson Lakṣmanaguptanātha, From Lakṣmanaguptanātha was born Śrīśambhunātha as the orb of the full moon vibrative of the ocean of all knowledge. (61)

श्रीचन्द्रशर्मभवभक्तिविलासयोगा-
नन्दाभिनन्दशिवशक्तिविचित्रनाथाः।
अन्येऽपि धर्मशिववामनकोद्भटश्री-
भूतेशभास्करमुखप्रमुखाा महान्तः। ।**62**। ।

Besides these, there were a number of other great teachers, namely, Śrīcandra Śarma, Bhavānanda, Bhaktivilāsa, Yogānanda, Abhinanda, Śivaśaktinātha, Vicitranātha, Dharmānanda, Śivānanda, Vāmananātha, Udbhaṭanātha, Bhūteśanātha, Bhāskaranātha and Mukhānandanātha. (62)

एते सेवारसविरचितानुग्रहाः शास्त्रसार-
प्रौढदेशप्रकटसुभगं स्वाधिकारं किलास्मै।
यत् संप्रादुर्यदपि च जनान्नैक्षताक्षेत्रभूतान्
स्वात्मारामस्तदयमनिशं तत्त्वसेवारसोऽभूत्। ।**63**। ।

These profound scholars of the learning out of his service to them had become so kind to him as to accord to him their rights into their respective areas distinguishing him from those who were not so conversant in the field. Consequently, though self-fulfilled, he engaged himself day and night in the service of the cause of learning. (63)

सोऽनुग्राहीतुमथ शांभवभक्तिभाजं
स्वं भ्रातरमखिलशास्त्रविमर्शपूर्णम्।
यावन्मनः प्रणिदधाति मनोरथाख्यं
तावज्जनः कतिपयस्तमुपाससाद।।**64**।।

With a view to shower his favour on his brother named Manoratha who was equipped with the understanding of all the scriptural texts besides being a devotee of Śiva while he was deciding to live with him, a few persons came to him. (64)

श्रीशौरिसंज्ञतनयः किल कर्णनामा
यो यौवने विदितशांभवतत्त्वसारः।
देहं त्यजन् प्रथयति स्म जनस्य सत्यं
योगच्युतं प्रति महामुनिकृष्णवाक्यम्।।**65**।।

Among those persons was Karṇa, the son of Śaurī who even in his youth had become conversant with the essential of Śaivism and elucidated the statement of the great yogin Śrīkṛṣṇa how one is reborn as a great yogin who left his body in the state of yogic *sādhanā* of higher rank. (65)

तद्बालमित्रमथ मन्त्रिसुतः प्रसिद्धः
श्रीमन्द्र इत्यखिलसारगुणाभिरामः।
लक्ष्मीसरस्वति समं यमलंचकार
सापत्नकं तिरयते सुभागप्रभावः।।**66**।।

Śrīmanda, one of the sons of a Minister was his friend from childhood besides being conversant with the essence of all *śāstras*, disciplines of learning. Thus, he was decorated equally by both Lakṣmī, the goddess of wealth and Sarasvatī, the goddess of learning having ignored their rivalry between them concerning their wifehood of a common husband under the effect of his virtues. (66)

अन्ये पितृव्यतनयाः शिवशक्तिशुभ्राः
क्षेमोत्पलाभिनवचक्रकपद्मगुप्ताः।

ये संपदं तृणममंसत शंभुसेवा-
संपूरितं स्वहृदयं हृदि भावयन्तः।।**67**।।

Others in the group were his uncle's sons named Kṣema, Utpala, Abhinava, Cakraka and Padmagupta who had paid scant heed to wealth having been filled fully in their hearts with the sense of devotion to Lord Śiva. (67)

षडर्धशास्त्रेषु समस्तमेव
येनाधिजग्मे विधिमण्डलादि।
स रामगुप्तो गुरुशंभुशास्त्र-
सेवाविधिव्यग्रसमग्रमार्गः।।**68**।।

Another one amongst those who had approached him was Rāmagupta who was conversant with the entire ceremonial aspect of Śaivism such as formation of the *maṇḍala*, circle, etc. and had kept himself continuously engaged in the service of our teacher Śrīśambhunātha. (68)

अन्योऽपि कश्चन जनः शिवशक्तिपात-
संप्रेरणापरवशस्वकशक्तिसार्थः।
अभ्यर्थनाविमुखभावमशिक्षितेन
तेनाप्यनुग्रहपदं कृत एष वर्गः।।**69**।।

This group was also favoured by the accompaniment of another person who due to transmission of Force of Śiva and Śakti on him under the spell of Divine Force had subjugated his own will. He was innocent of the art of persuasion. (69)

आचार्यमभ्यर्थयते स्म गाढं
संपूर्णतन्त्राधिगमाय सम्यक्।
जायेत दैवानुगृहीतबुद्धेः
संपत्प्रबन्धैकरसैव संपत्।**70**।।

The disciple pays homage to his teacher so that he may impart to him the entire knowledge of the system concerned in all its depth and may get transmitted to

him by the favour of the Divine the entire wealth of the learning along with its hidden secrets of homogeneity. (70)

सोऽप्यभ्युपागमदभीप्सितमस्य यद्वा
स्वातोद्यमेव हि निनर्तिषतोऽवतीर्णम्।
सोऽनुग्रहप्रवण एव हि सद्गुरूणा-
माज्ञावशेन शुभसूतिमहाङ्कुरेण।।71।।
विक्षिप्तभावपरिहारमथो चिकीर्षनु
मन्द्रः स्वके पुरवरे स्थितिमस्य वव्रे।
आबालगोपमपि यत्र महेश्वरस्य
दास्यं जनश्चरति पीठनिवासकल्पे।।72।।

This group came to me and communicated to me its desire like an automatically ringing musical instrument to the accompaniment of a dancer. It was self-propelled under the favour of my great teachers which was acting in anticipation of sprouting of a great shoot. With the intention to avoid the great impending calamity the group madly wished to continue my stay in their excellent city itself where from children to grown up persons including even keepers of cows are devoted to Lord Śiva as if they were living in a hermitage. (71-72)

तस्याभवत् किल पितृव्यवधूर्विधात्रा
या निर्ममे गलितसंसृतिचित्रचिन्ता।
शीतांशुमौलिचरणाब्जपरागमात्र-
भूषाविधिर्विहितवत्सलिकोचिताख्या।।73।।

There was a daughter-in-law of the uncle of Mandra whose only ornament was the pollen of the lotus like feet of Śiva. She was created by the Creator rid of all care for worldliness giving to her the significant name Vatsalikā. (73)

मूर्ता क्षमेव करुणेव गृहीतदेहा
धारेव विग्रहवती शुभशीलतायाः।
वैराग्यसारपरिपाकदशेव पूर्णा
तत्त्वार्थरत्नरुचिरस्थितिरोहणोर्वी।।74।।

She was compassion embodied like the earth. She was an embodiment of the stream of pleasant coolness. She was, as it were, the mature state of renunciation. She was like the earth productive of the gem of the essential meaning of the truth. (74)

भ्रातापि तस्याः शशिशुभ्रमौले-
भक्त्या परं पावितचित्तवृत्तिः।
स शौरिरात्तेश्वरमन्त्रि भाव-
स्तत्याज यो भूपतिमन्त्रिभावम्।।**75**।।

Her brother was named Śauri. His inner being, *citta*, was perfectly purified by devotion to Śiva. Although having been offered the position of the minister to the king, he had renounced the same in spite of the rulership attached to it. (75)

तस्य स्नुषा कर्णवधूर्विधूत-
संसारवृत्तिः सुतमेकमेव।
यासूत योगेश्वरिदत्तसंज्ञं
नामानुरूपस्फुरदर्धतत्त्वम्।।**76**।।

His daughter-in-law and wife of Karṇa had transcended the lust for worldliness. She gave birth to only one child whose name was Yogeśvaridatta. In keeping with the meaning of his name, he, as it were, was a gift of the Goddess Herself. (76)

यामग्रगे वयसि भर्तृवियोगदीना-
मन्वग्रहीत् त्रिनयनः स्वयमेव भक्त्या।
भाविप्रभावरभसेषु जनेष्वनर्थः
सत्यं समाकृषति सोऽर्थपरम्पराणाम्।।**77**।।

She became widow in her early youth. Śiva, however, owned her as His devotee. It is true that those who are in haste of attaining their goal, misfortune attract them to the course of their essential destination. (77)

भक्त्युल्लसत्पुलकतां स्फुटमङ्गभूषां
श्रीशंभुनाथनतिमेव ललाटिकां च।
शैवश्रुतिं श्रवणभूषणमप्यवाप्य
सौभाग्यमभ्यधिकमुद्वहति स्म यान्त:।।**78**।।
अम्बाभिधना किल सा गुरुं तं
स्वं भ्रातरं शंभुदृशाभ्यपश्यत्।
भाविप्रभावोज्ज्वलभव्यबुद्धि:
सतोऽवजानाति न बन्धुबुद्धया।।**79**।।

One who wore the delight of devotion as the obvious ornament of the body with obeisance to Śiva as decorative piece of her forehead, listening to instructions on Śaivism as ear ring and thus considers herself as bearing her good fortune in this way, was the sister of Śambhunātha, named Ambā who regarded her brother as Śiva Himself elucidating the truth that those whose intellect has become purified in anticipation of the future good fortune do not take the Supreme Truth as mere relatives. (78-79)

भ्राता तदीयोऽभिनवश्च नाम्ना
न केवलं सच्चरितैरपि स्वै:।
पीतेन विज्ञानरसेन यस्य
तत्रैव तृष्णा ववृधे निकामम्।।**80**।।

The cousin of Abhinavagupta also was named as Abhinava. He was not only virtuous in character but having drunk the delight of true knowledge, he continued to entertain ever-growing thirst for it. (80)

सोऽन्यश्च शांभवमरीचिचयप्रणश्य-
त्संकोचहार्दनलिनीघटितोज्ज्वलश्री:।
तं लुम्पक: परिचचार समुद्यमेषु
साधु: समावहति हन्त करावलम्बम्।।**81**।।

He was another person whose heart-lotus had bloomed by the touch of Śiva's rays and thus had become whitened in its glory. He was helped in all these efforts

by Lumpaka elucidating how the noble proves helpful in offering the helping hand. (81)

इत्थं गृहे वत्सलिकावितीर्णे
स्थितः समाधाय मतिं बहूनि।
पूर्वश्रुतान्याकलयन् स्वबुद्धया
शास्त्राणि तेभ्यः समवाप सारम्।।**82**।।
स तन्निबन्धं विदधे महार्थं
युक्त्यागमीदीरिततन्त्रतत्त्वम्।
आलोकमासाद्य यदीयमेष
लोकः सुखं संचरिता क्रियासु।।**83**।।

In this way having stayed at the house arranged for by Vatsalikā he could sum up all what he had listened to (from his teachers) about the *śāstras*, scriptural writings, and absorb the essence by his intellect. Thus he has accomplished the writing of this work bearing magnificent meaning by putting together reasoning and statements of the essence of the system of Tantra so that having received the insight from which people at large may easily conduct the business of life. (82-83)

सन्तोऽनुगृह्णीत कृतिं तदीयां
गृह्णीत पूर्वं विधिरेष तावत्।
ततोऽपि गृह्णातु भवन्मतिं सा
सद्योऽनुगृह्णातु च तत्त्वदृष्टया।।**84**।।

Seekers of truth may receive this creation and absorb its instructions in life so that they may show their favour to them and to their understanding of essentials of the Reality as such. (84)

इदमभिनवगुप्तप्रोम्भितं शास्त्रसारं
शिव निश्मय तावत् सर्वतः श्रोत्रतन्त्रः।
तव किल नुतिरेषा सा हि त्वद्रूपचर्चे-

त्यभिनवपरितुष्टो लोकमात्मीकुरुष्व।।**85**।।

This essence of all scriptural writings has been put together by Abhinava so that Śiva may bring peace to the organ of hearing of all. It embodies your own instigation O Lord; it talks about you. Abhinava feels satisfied having completed it and please withdraw the world within yourself *ā-loka*. (85)

APPENDICES

Parmārthasāra
Essence of The Supreme State of Being

परं परस्थं गहनादनादिम् एकं निविष्टं बहुधा गुहासु।
सर्वाल्यं सर्वचराचरस्थं त्वामेव शम्भुं शरणं प्रपद्ये।।**1**।।

I take resort to you, O Śambhu, who is supreme, indwelling all dense, beginningless, one and yet has entered within all in their inmost caves in different ways, resort of all, lies within the mobile as well as the immobile. (1)

गर्भाधिवासपूर्वकमारणान्तकदु:खचक्रविभ्रान्त:।
आधारं भगवन्तं शिष्य: पप्रच्छ परमार्थम्।।**2**।।

Having moved inside the circle of sufferings of lying in the womb and ending up with the event of death, the pupil inquired about the supreme objective of life of the Lord who serves as the basis of all. (2)

NOTE:

Ādhāra means Patañjali, the author of the Yoga Sūtra, who is regarded by some scholars as an incarnation of the *Śeṣanāga*.

आधारकारिकाभिस्तं गुरुरभिभाषतेस्म तत्सारम्।
कथयत्यभिनवगुप्त: शिवशासनदृष्टियोगेन।।**3**।।

The teacher Abhinavagupta discusses with the pupil the essence of the same from the viewpoint of the yoga of Śaivism. (3)

निजशक्तिवैभवभरादण्डचतुष्टयमिदं विभागेन ।
शक्तिर्माया प्रकृतिः पृथ्वी चेति प्रभावितं प्रभुणा।।**4**।।

Through the force of the abundance of His glory, the fourfold principles of *Śakti*, *Māyā*, *Prakṛti*, and *Pṛthivī* were brought out by the Lord distinctly. (4)

NOTE:

Pṛthivī stands for the gross existence.

तत्रान्तर्विश्वमिदं विचित्रतनुकरणभुवनसन्तानम्।
भोक्ता च तत्र देही शिव एव गृहीतपशुभावः।।**5**।।

Within the limitations of that series of the four principles this entire creation in the form of different bodies, organs and modes of being indwells as the experiencer Śiva Himself having assumed the form of *paśu*, an animal (or bound). (5)

नानाविधवर्णानां रूपं धत्ते यथामलः स्फटिकः।
सुरमानुषपशुपादपरूपत्वं तद्वदीशोऽपि।।**6**।।

As a taintless piece of crystal assumes different colours, even so the Lord also does assume the form of gods, humans, animals, trees, etc. (6)

गच्छति गच्छति जल इव हिमकरबिम्बं स्थिते स्थितिं याति।
तनुकरणभुवनवर्गे तथायमात्मा महेशानः।।**7**।।

As the lunar orb reflected in moving water moves and becomes static in the static, even so does the great Lord in the form of the Ātman having assumed the bodies, organs of sense and action and forms of creation. (7)

राहुरदृश्योऽपि यथा शशिबिम्बस्थः प्रकाशते तद्वत्।
सर्वगतोऽप्ययमात्मा विषयाश्रयणेन धीमुकुरे।।**8**।।

As the Rāhu, though invisible, becomes visible when reflected in the lunar orb so does this Ātman get reflected in the mirror of the psychic being through resort to the object. (8)

आदर्शे मलरहिते यद्वद् वदनं विभाति तद्वदयम्।
शिवशक्तिपातविमले धीतत्त्वे भाति भारूपः।।**9**।।

Just as the face gets reflected exactly as it is in a taintless mirror, even so does this Ātman shine luminously in the inner being when made taintless by virtue of the force of Śiva and Śakti instilled into it. (9)

भारूपं परिपूर्णं स्वात्मनि विश्रान्तितो महानन्दम्।
इच्छासंवित्करणैर्निर्भरितमनन्तशक्तिपरिपूर्णम्।।**10**।।
सर्वविकल्पविहीनं शुद्धं शान्तं लयोदयविहीनम्।
यत् परतत्त्वं तस्मिन् विभाति षट्त्रिंसदात्म जगत्।।**11**।।

The world comprising thirty-six constituent fundamental elements gets reflected in the higher being in the form of a light, in His fullness, as an abundant source of delight on account of His self-reliance and self-dependence as He is completely and infinitely filled with the powers of willing, knowing and doing, is free of all options, pure and tranquil and as also that of getting dissolved and emerge. (10-11)

दर्पणबिम्बे यद्वन् नगरग्रामदि चित्रमविभागि।
भाति विभागेनैव च परस्परं दर्पणादपि च।।**12**।।
विमलतमपरमभैरवबोधात्तद्वद्विभागशून्यमपि।
अन्योन्यं च ततोऽपि च विभक्तमाभाति जगदेतत्।।**13**।।

Just as in a mirror the reflection of town, village, etc., with all their variety of look appear as different from the mirror as well as amongst themselves, though not so actually, even so by virtue of the realisation of the highest Bhairava in His absolute pureness, the objects the world consists of look as different amongst themselves even in total absence of any such difference. (12-13)

शिवशक्तिसदाशिवतामेश्वरविद्यामयीं च तत्त्वदशाम्।

शक्तीनां पञ्चानां विभक्तभावेन भासयति।।**14**।।

(The Absolute) manifests Itself in the form of pure *tattvas* like Śiva, Śakti, Sadāśiva and Īśvara by virtue of Its five forces (*cit*, *ānanda*, *icchā*, *jñāna* and *kriyā*) appearing as different from Itself. (14)

परमं यत् स्वातन्त्र्यं दुर्घटसम्पादनं महेशस्य।
देवी मायाशक्तिः स्वात्मावरणं शिवस्यैतत्।।**15**।।

The absolute self-dependence of the Supreme Lord which accomplishes even what is difficult to accomplish, is the goddess of the power of creativity, serving as a veil of Paramaśiva. (15)

मायापरिग्रहवशाद् बोधो मलिनः पुमान् पशुर्भवति।
कालकलानियतिवशाद् रागाविद्यावशेन सम्बद्धः।।**16**।।

Owing to getting eclipsed by *māyā*, the principle of creativity, the consciousness of man becomes impure reducing him to the status of an animal bound by the limitations of time, division, and predetermination arising out of attachment and ignorance. (16)

अधुनैव किञ्चिदेवेदमेव सर्वात्मनैव जानामि।
मायासहितं कञ्चुकषट्कमणोरन्तरंगमिदमुक्तम्।।**17**।।

'I know only now, only a little, only this much, only so much with the application of the total inner being of myself', this six-fold veil along with *māyā* has been said to constitute the inner limitations of the finite being. (17)

NOTE:

The six-fold limitations over the pure Self, as referred to in this verse, are, obviously, related to atomisation of time, space, causality and *māyā*, the creative force behind these limitations due to which Śiva turns into *jīva*.

कम्बुकमिव तण्डुलकणविनिविष्टं भिन्नमप्यभिदा।
भजते तत्तु विशुद्धिं शिवमार्गोन्मुख्ययोगेन।।**18**।।

Just as the inner cover of a grain of rice (lying in-between the husk and the inner edible core), though different from the rest, appears as non-different from the same, gets separated (through the technique of clearing), even so the six-fold covering (around the Self) gets removed through the practice of Śaiva Yoga, (restoring the Self back to the) status of Śiva. (18)

सुखदु:खमोहमात्रं निश्चयसंकल्पनाभिमानाच्च ।
प्रकृतिरथान्त:करणं बुद्धिमनोऽहङ्कृति क्रमश: । ।**19** । ।

Prakṛti consists of the experiences of pleasure, pain and delusion (as born of the inner *guṇas*, namely, *sattva*, *rajas* and *tamas*) as well as the intellect, *manas* and *ahaṅkāra* responsible for the functions of determination-indetermination, decision and egotism as aspects of the inner sense respectively. (19)

श्रोत्रं त्वगक्षिरसनाघ्राणं बुद्धिन्द्रियाणि शब्दादौ ।
वाक्पाणिपादपायूपस्थं कर्मेन्द्रियाणि पुन: । ।**20** । ।

The sense organs, such as ear, skin, eye, tongue and nose are responsible for (receiving) words, etc., (from the outside world) while the organs of speech, hand, foot, evacuation and generation are those of action. (20)

एषां ग्राह्यो विषय: सूक्ष्म: प्रविभागवर्जितो य: स्यात् ।
तन्मात्रपञ्चकं तत् शब्द: स्पर्शो महो रूपो रसो गन्ध: । ।**21** । ।

Of these (sense organs) are the objects subtle and unseparated from their substantive elements, that is, the *tanmātras*, namely, sound, touch, form, taste and smell respectively. (21)

एतत्संसर्गवशात् स्थूलो विषयस्तु भूतपञ्चकताम् ।
अभ्येति नभ: पवनस्तेज: सलिलं च पृथ्वी च । ।**22** । ।

Through the intermixture of these subtle elements, undiversified as they are, is produced the group of five gross elements named as space, air, fire, water and earth. (22)

तुष इव तण्डुलकणिकामावृणुते प्रकृतिपूर्वकः सर्गः।
पृथ्वीपर्यन्तोऽयं चैतन्यं देहभावेन।।**23**।।

Just as the husk covers from all around the grain of rice, even so the entire group of emerging elements from Prakṛti up to the earth covers the consciousness as its body. (23)

परमावरणं मल इह सूक्ष्मं मायादि कञ्चुकं स्थूलम्।
बाह्यं विग्रहरूपं कोशत्रयवेष्टितो ह्यात्मा।**24**।।

The final covering is formed by the *malas*, impurities, including *māyā* and the rest while the outer one is formed by the gross body as the three sheaths around the Ātman, Self. (24)

अज्ञानतिमिरयोगादेकमपि स्वं स्वभावमात्मानम्।
ग्राह्यग्राहकनानावैचित्र्येणावबुद्धीयते।।**25**।।

Ātman as one's own nature, though only one, is understood diversely as the object and the subject due to being affected by the darkness of ignorance. (25)

रसफाणितशर्करिकागुडखण्डाद्या यथेक्षुरस एव।
तद्वदवस्थाभेदाः सर्वे परमात्मनः शम्भोः।।**26**।।

Just as squash, molasses, sugar, *guḍa* (jaggery), *khanḍa*, etc., are the forms of the juice of sugarcane itself, even so the different states of the Ātman are all the statuses of the Lord Śiva. (26)

विज्ञानान्तर्यामिप्राणविराड्देहजातिपिण्डान्ताः।
व्यवहारमात्रमेतत् परमार्थेन तु न सन्त्येव।।**27**।।

The divisive stream of awareness, the all-pervading consciousness, vital force, generation, gross bodies, etc., are matters of sheer practical use and not real. (27)

रज्ज्वां नास्ति भुजंगस्त्रासं कुरुते च मृत्युपर्यन्तम्।
भ्रान्तेर्महती शक्तिर्न विवेक्तुं शक्यते नाम।।**28**।।

The snake is not there in the place of a rope at all and yet one remains afraid of it until one's death. So mighty is the force of delusion that it cannot be explained. (28)

तद्वद् धर्माधर्मस्वर्गनिरयोत्पत्तिमरणसुखदु:खम्।
वर्णाश्रमादि चात्मान्यसदपि विभ्रमबलाद् भवति।।**29**।।

Similarly righteousness and unrighteousness, heaven and hell, birth and death, pleasure and pain, castes and stages of life, etc., do not lie in the Ātman and yet due to the power of delusion they are there. (29)

एतत् तदन्धकारं यद् भावेषु प्रकाशमानतया।
आत्मानतिरिक्तेष्वपि भवत्यनात्माभिमानोऽयम्।।**30**।।

The darkness of delusion lies in the fact that all the beings are considered as different from the Ātman though they are one with it, as they become obvious only in the psychic light of consciousness. (30)

तिमिरादपि तिमिरमिदं गण्डस्योपरि महानयं स्फोट:।
यदनात्मन्यपि देहप्राणादावात्ममानित्वम्।।**31**।।

It is an ignorance enwrapping another ignorance, like a big boil on the cheek, that there is projected the sense of Ātman over the body and vital breath, etc. (31)

देहप्राणविमर्शनधीज्ञाननभ:प्रपञ्चयोगेन।
आत्मानं वेष्टयते चित्रं जालेन जालकर इव।।**32**।।

How surprising it is that like a silkworm the Self creates a covering around it comprising the gross body, the system of vitality, ideation, intellection, knowledge and experience of void! (32)

स्वज्ञानविभवभासनयोगेनोद्वेष्टयेन्निजात्मानम्।
इति बन्धमोक्षचित्रां क्रीडां प्रतनोति परमशिव:।।**33**।।

The Supreme Śiva may unveil Himself through the illumination of the abundance of His self-knowledge. This is how He spreads out the spectacle of His peculiar game of bondage and liberation. (33)

सृष्टिस्थितिसंहारा जाग्रत्स्वप्नौ सुषुप्तमिति तस्मिन्।
भान्ति तुरीये धामनि तथापि तैनावृतं भाति।।**34**।।

Though the states of creation, sustenance and dissolution get revealed in the states of wakefulness, dream and deep sleep (of the individual) in the light of the fourth state of consciousness and yet they seem to be not concealed by these at all. (34)

जाग्रद्विश्वं भेदात् स्वप्नस्तेजः प्रकाशमाहात्म्यात्।
प्राज्ञः सुप्तावस्था ज्ञानघनत्वात् ततः परं तुर्यम्।।**35**।।

The state of wakefulness is known as *viśva* on account of the awareness of the diversity in it. The state of dream is called *tejas* on account of the glory of illumination in it while the state of sound sleep is known as *prājña* on account of the density of self-understanding in it. In the transcendence of these lies the fourth (state of consciousness). (35)

जलधरधूमरजोभिर्मलिनीक्रियते यथा न गगनतलम्।
तद्वन्मायाविकृतिभिरपरामृष्टः परः पुरुषः।।**36**।।

Just as the expanse of the sky does not get polluted by the cloud, smoke and dust likewise the Transcendent Puruṣa remains unaffected by the deformities of the force of creation, *māyā*. (36)

एकस्मिन् घटगगने रजसा व्याप्ते भवन्ति नान्यानि।
मलिनानि तद्वदेते जीवाः सुखदुःखभेदजुषः।।**37**।।

When the space inside a particular jar becomes dusty, the others do not become so, similarly, all these individual selves do not become exactly so while undergoing the experiences of pleasure and pain differently. (37)

शान्ते शान्त इवायं हृष्टे हृष्टो विमोहवति मूढः।
तत्त्वगणे सति भगवान् न पुनः परमार्थतः स तथा।।**38**।।

When these constituents (of the covering) become tranquil, satiated and deluded, He, too, appears to have become so but really it is not so. (38)

यदनात्मन्यपि तद्रूपावभासनं तत् पुरा निराकृत्य ।
आत्मन्यनात्मरूपां भ्रान्तिं विलयति परमात्मा ।।**39**।।

The Supreme Lord eradicates the delusion of not-self in place of the Self following the eradication of the sense of Self reflected even in the not-self. (39)

इत्थं विभ्रमयुगलक समूलविच्छेदने कृतार्थस्य ।
कर्तव्यान्तरकलना न जातु परयोगिनो भवति ।।**40**।।

Having succeeded in eradicating this twin of delusion root and branch in this way a higher kind of yogin has nothing else to accomplish. (40)

पृथ्वी प्रकृतिर्माया त्रितयमिदं वेद्यरूपतापतितम् ।
अद्वैतभावनवलाद् भवति हि सन्मात्रपरिशेषम् ।।**41**।।

The trinity of the objective world comprising the earth, its basic stuff of creation along with the principle of creativity gets reduced simply to the state of bare existence by the force of contemplation of the non-duality. (41)

रशनाकुण्डलकटकं भेदत्यागेन दृश्यते यथा हेम ।
तद्वद् भेदत्यागे सन्मात्रं सर्वमाभाति ।।**42**।।

Just as simply gold remains there to perceive after relinquishing the sense of forms like girdle, earring, bangle, etc., even so following the relinquishment of all the sense of difference, bare existence remains there to experience. (42)

तद् ब्रह्म परं शुद्धं शान्तमभेदात्मकं समं सकलम् ।
अमृतं सत्यं शक्तौ विश्राम्यति भास्वरूपायाम् ।।**43**।।

That supreme, pure, tranquil, immortal and non-dual Brahman alone remains there in all its homogeneity and reality resting in its Force, *Śakti*, which is of the nature of an illumination (of consciousness). (43)

इष्यत इति वेद्यत इति सम्पाद्यत इति च भास्वरूपेण।
अपरामृष्टं यदपि तु नभ:प्रसूनत्वमभ्येति।।**44**।।

Whatever is desired, whatever is cognised, whatever is accomplished and whatever has remained unthought of is only in the form of illumination (of consciousness) without which it gets reduced into the sky-flower. (44)

शक्तित्रिशूलपरिगमयोगेन समस्तमपि परमेशे।
शिवनामनि परमार्थे विसृज्यते देवदेवेन।।**45**।।

It is through the agency of the Supreme Lord known as Śiva and accomplished by means of His triple weapon (in the form of the forces of willing, knowing and doing) that the (world) has got released. (45)

पुनरपि च पञ्चशक्तिप्रसरणक्रमेण बहिरपि तत्।
अण्डत्रयं विचित्रं सृष्टं बहिरात्मलाभेन।।**46**।।

Again in order to make Himself available outside as well, the Lord has Created the three spheres (namely, *Māyā*, *Prakṛti* and *Pṛthivī*) through the process of projection of Himself *via* His five forces (i.e., *cit*, *ānanda*, *icchā*, *jñāna* and *kriyā*, that is consciousness, bliss, will, knowledge and action respectively). (46)

इति शक्तिचक्रयन्त्रं क्रीडायोगन वाहयन् देव:।
अहमेव शुद्धरूप: शक्तिमहाचक्रनायकपदस्थ:।।**47**।।

The Lord making, thus, move onward playfully the wheel-like machine of forces remains Himself occupying the position of the pure mover of the great wheel of His forces in the capacity of 'I'. (47)

मय्येव भाति विश्वं दर्पण इव निर्मले घटादीनि।
मत्त: प्रसरति सर्वं स्वप्नविचित्रत्वमिव सुप्तात्।।**48**।।

"Within me appears the world like the jar, etc., in a taintless mirror. From me emerge everything like the various forms of dream from the dreamer". (This is what the accomplished yogin experiences). (48)

अहमेव विश्वरूप: करचरणादिस्वभाव इव देह:।
सर्वस्मिन्नहमेव स्फुरामि भावेषु भास्वरूपमिव।।**49**।।

"It is I who appears as the world having got developed organs like hands, feet, etc., as does the body. It is I who sparkles all as a lustre glittering within all beings." (49)

द्रष्टा श्रोता घ्राता देहेन्द्रियवर्जितोऽप्यकर्तापि।
सिद्धान्तागमतर्काश्चित्रानहमेव रचयामि।।**50**।।

"I am the seer, the listener, the smeller and the doer, though I am bereft of a body and organs of sense and action both. It is I who authors the *Siddhāntas*, *Āgamas* and treatises on reasoning of different varieties." (50)

इत्थं द्वैतविकल्पे गलिते प्रविलंघ्य मोहनीं मायाम्।
सलिले सलिलं क्षीरे क्षीरमिव ब्रह्मणि लयीस्यात्।।**51**।।

When all the dualities get dissolved in this way, and the deluding *Māyā* also gets transcended, one may become merged in Brahman like water in water and milk in milk. (51)

NOTE:

Cf. Ṛigveda X.125, the Hymn of Vāgāmbhṛṇi.

इत्थं तत्त्वसमूहे भावनया शिवमयत्वमभियाते।
क: शोक: को मोह: सर्वं ब्रह्मावलोकयत:।।**52**।।

In this way, following the transformation of the entire group of essential ingredients (of the creation) into Śiva, what can remain as a source of sorrow and what that of delusion for one who observes Brahman alone everywhere. (52)

कर्मफलं शुभमशुभं मिथ्याज्ञानेन संगमादेव।
विषमो हि संगदोषस्तस्करयोगोऽप्यतस्करस्येव।।**53**।।

Fruits of actions both auspicious and inauspicious are due to delusion as well as association. The effect of association is indeed dangerous like the association of a honest man with a thief. (53)

लोकव्यवहारकृतां य इहाविद्यामुपासते मूढाः।
ते यान्ति जन्ममृत्यु धर्माधर्मार्गलाबद्धाः।।**54**।।

Those deluded persons who take resort to the path of ignorance under the compulsion of worldly matters, have to move in the circle of birth and death bound by the chain of piety as well as sin. (54)

अज्ञानकालनिचितं धर्माधर्मात्मकं तु कर्मापि।
चिरसञ्चितमिव तूलं नश्यति विज्ञानदीप्तिवशात्।।**55**।।

Even the effects of actions both virtuous and vicious accumulated long sine during the time of delusion get burnt as a heap of cotton by the fire of correct understanding. (55)

ज्ञानप्राप्तौ कृतमपि न फलाय ततोऽस्य जन्म कथम्।
गतजन्मबन्धयोगो भाति शिवार्कः स्वदीधितिभिः।।**56**।।

After getting the right knowledge, actions done (by the doer), do not bear fruits and, therefore, how can there be the possibility of his rebirth? Getting rid of the bondage of rebirth, he shines as the sun of Śivahood by means of his own rays. (56)

तुषकम्बुककिंशारुकमुक्तं बीजं यथाङ्कुरं कुरुते।
नैव तथाणवमायाकर्मविमुक्तो भवाङ्कुरं ह्यात्मा।।**57**।।

Just as a grain of paddy having got rid of its husk, inner cover and sprout cannot germinate, even so this Ātman cannot grow the sprout of the world if free of the impurities of atomisation, delusion and action. (57)

आत्मज्ञो न कुतश्चन विभेति सर्वं हि तस्य निजरूपम्।
नैव च शोचति यस्मात् परमार्थे नाशिता नास्ति।।**58**।।

He, who is self-realised, has no sense of fear from anywhere since all becomes his own being. Nor does he meet grief (anyway) since there is no destruction in the state of the highest destination. (58)

अतिगूढहृदयगञ्जप्ररूढपरमार्थरत्नसञ्चयत:।
अहमेवेति महेश्वरभावे का दुर्गति: कस्य।**59**।।

On one having accumulated the gems emerging from the Supreme Reality in the extremely secret treasury of the heart, and thus has attained the state of experience 'It is I myself who is the greatest Lord', where remains the risk of suffering and for whom? (59)

मोक्षस्य नैव किञ्चिद् धामास्ति न चापि गमनमन्यत्र।
अज्ञानग्रन्थिभिदा स्वशक्त्यभिव्यक्तता मोक्ष:।।**60**।।

There is no specific abode of the state of liberation nor does it involve movement anywhere else. Resolution of the knot of ignorance resulting in manifestation of one's own potency is liberation. (60)

भिन्नाज्ञानग्रन्थिर्गतसन्देह: पराकृतभ्रान्ति:।
प्रक्षीणपुण्यपापो विग्रहयोगेऽप्यसौ मुक्त:।।**61**।।

He who has resolved the knot of ignorance and has become redeemed of all doubts and has kept himself away from delusions and has got free of the sense of both virtue and sin, he becomes liberated in spite of continuing to remain alive. (61)

अग्न्यभिदग्धं बीजं यथा प्ररोहासमर्थतामेति।
ज्ञानाग्निदग्धमेवं कर्म न जन्मप्रदं भवति।।**62**।।

As a seed burnt in fire loses its potentiality to sprout, even so any action burnt in the fire of knowledge becomes incapable of leading to rebirth. (62)

परिमितबुद्धित्वेन हि कर्मोचितभाविदेहभाव:।
सङ्कुचिता चितिरेतद्देहध्वंसे तथा भवति।।**63**।।

Action done with a limited intellectual understanding leads to the moulding of the awareness to the idea of the body in keeping with its parameters. The contracted consciousness results in formation of the next body after the destruction of the present one in keeping with itself. (63)

यदि पुनरमलं बोधं सर्वसमुत्तीर्णबोद्धृकर्तृमयम्।
विततमनस्तमितोदितभारूपं सत्यसङ्कल्पम्।।**64**।।
दिक्कालकलनविकलं ध्रुवमव्ययमीश्वरं सुपरिपूर्णम्।
बहुतरशक्तिव्रातप्रलयोदयविरचनैककर्तारम्।।**65**।।
सृष्ट्यादिविधिसुवेधसमात्मानं शिवमयं विबुद्ध्येत।
कथामिव संसारी स्याद् विततस्य कुतः क्व वा सरणम्।।**66**।।

If, on the other hand, one were to get such understanding which be faultless, might have transcended the sense of knower behind the knowledge, be extensive enough to have crossed the limits of rising and setting and, as such, be of the form of sheer illumination and real in its power of determination, might have transcended the limitation of calculation of time and space, be constant, imperishable, and the Lord Himself perfectly complete in Himself, creator of multitudes of forces, of processes of dissolution and emergence, capable of directing the processes of various kinds of creation, etc., and hence have become Śiva himself, for him worldliness would remain only a matter of tale. Where may be a particular place of resort for one which be all-pervading? (64-66)

इति युक्तिभिरपि सिद्धं यत् कर्म ज्ञानिनो न सफलं तत्।
न ममेदमपि तु तस्येति दार्ढ्यतो न हि फलं लोके।।**67**।।

As such, by means of reasoning also it becomes established that an action done by a person of real knowledge does not bear results. 'It is not mine but of his' (emanating from the case of the priest in relationship to the sacrificer, leads to the point) of possibility of action without bearing any fruits in the world. (67)

इत्थं सकलविकल्पान् प्रतिबुद्धो भावनासमीरणतः।
आत्मज्योतिषि दीप्ते जुह्वज्ज्योतिर्मयो भवति।।**68**।।

Through assessment of all such possibilities ignited in the air of his ideation and

disposition and by making an offering of the same in the luminous fire of the Self, the awakened yogin becomes enlightened himself. (68)

अश्नन् यद्वा तद्वा संवीतो येन केनचिच्छान्तः।
यत्र क्वचन निवासी विमुच्यते सर्वभूतात्मा।।**69**।।

Irrespective of eating whatsoever, being clad in whatsoever form and living wheresoever, (the yogin) who has identified himself with the Self of all and has become tranquil, gets liberated. (69)

हयमेधशतसहस्राण्यपि कुरुते ब्रह्मघातलक्षाणि।
परमार्थविन्न पुण्यैर्न च पापैः स्पृश्यते विमलः।।**70**।।

One, who has the experiential understanding of the highest truth and has become perfectly pure does not get affected either by the piety of performance of a hundred thousand horse sacrifices or by the sin of having murdered lakhs of Brāhmaṇas. (70)

मदहर्षकोपमन्मथविषादभयलोभमोहपरिवर्जी।
निःस्तोत्रवषट्कारो जड इव विचरेदवादमतिः।।**71**।।

He may move at his sweet will like a fool without having to recite any prayers and making any offerings in the fire who has made himself free of intoxication, exaltation in joy, anger, indulgence in sex, sorrow, fear, greed, delusion, as well as inclination to discussion. (71)

मदहर्षप्रभृतिरयं वर्गः प्रभवति विभेदसम्मोहात्।
अद्वैतात्मविबोधस्तेन कथं स्पृश्यतां नाम।।**72**।।

The group beginning from intoxication, exaltation in joy, etc., is born of the delusion of the sense of difference. How can then the experience of one's non-duality with the Self be touched by it? (72)

स्तुत्यं वा होतव्यं नास्ति व्यतिरिक्तमस्य किञ्चन च।
स्तोत्रादिना स तुष्येन्मुक्तस्तन्निर्नमस्कृतिवषट्कः।।**73**।।

Since no one is there besides himself who may deserve his prayer or offerings, the liberated himself may get satisfied by prayers, etc., having got free of the necessity of praying and making offerings. (73)

षट्त्रिंशत्तत्त्वभृतं विग्रहरचनागवाक्षपरिपूर्णम्।
निजमन्यदथ शरीरं घटादि वा तस्य देवगृहम्।।74।।

For him, his own body or anyone else's may serve as a temple constructed out of thirty-six elements and equipped with outlets (of the organs) as windows. The same purpose may be served also by anything like pitcher, etc. (74)

तत्र च परमात्म-महाभैरव-शिव-देवतां स्वशक्तियुताम्।
आत्मामर्शन-विमल-द्रव्यैः परिपूजयन्नास्ते।।75।।

He remains there worshipping the Lord great Bhairava as an auspicious deity along with His Self-Power through the use of self-contemplation as objects of pure offerings. (75)

बहिरन्तरपरिकल्पन-भेदमहाबीजनिचयमर्पयतः।
तस्यातिदीप्तसंविज्ज्वलने यत्नाद्विना भवति होमः।।76।।

He gets his ritual of offerings accomplished effortlessly by putting into the blazing fire of his pure consciousness the huge heap of seeds in the form of idea of diversity of internal and external objects. (76)

ध्यानमनस्तमितं पुनरेष हि भगवान् विचित्ररूपाणि।
सृजति तदेव ध्यानं सङ्कल्पालिखितसत्यरूपत्वम्।।77।।

Meditation is constancy of creativity through which the Lord releases out of Himself in the form of the world in all its peculiar variety and diversity. It is access through contemplation to the truth underlying the reality beyond the scope of writing about. (77)

भुवनावलीं समस्तां तत्त्वक्रमकल्पनामथाक्षगणम्।
अन्तर्बोधे परिवर्तयति यत् सोऽस्य जप उदितः।।78।।

His *japa* (constant repetition of a particular *mantra*) is said to lie in returning again and again in his awareness to the rosary of creation consisting of fundamental elements, their order (in the process of arrangement) as also the group of beads representing them. (78)

सर्वं समया दृष्ट्या यत् पश्यति यच्च संविदं मनुते।
विश्वश्मशाननिरतां विग्रहखट्वाङ्कल्पनाकलिताम्।।**79**।।
विश्वरसासवपूर्णं निजकरगं वेद्यखण्डककपालम्।
रसयति च यत्तदेतद् व्रतमस्य सुदुर्लभं च सुलभं च।।**80**।।

(An accomplished *pāśupata* yogin) looks towards all whatsoever from a viewpoint of equality and thinks about them accordingly as a heap of bones amassed together in the world as a cremation ground, his own body as a skeleton holding in hand a piece of skull, like a part of a broken jar, tasting from it the wine of the worldly experience and taking the same as his vow considerably difficult to observe and at the same time easy to think of. (79-80)

इति जन्मनाशहीनं परमार्थमहेश्वराख्यमुपलभ्य।
उपलब्धृताप्रकाशात् कृतकृत्यस्तिष्ठति यथेष्टम्।।**81**।।

Having, thus, attained the close proximity of Lord Maheśvara who is rid of the incidence of birth and death and serves as the highest goal of life and thus by virtue of revelation of the sense of attainment remains fulfilled and fully contented. (81)

व्यापिनमभिहितमित्थं सर्वात्मानं विधूतनानात्वम्।
निरूपमपरमानन्दं यो वेत्ति स तन्मयो भवति।।**82**।।

He becomes one with Him who knows Him as mentioned above as all-pervading, Self of all, shaker of all diversity, unique, and as sheer bliss. (82)

तीर्थे श्वपचगृहे वा नष्टस्मृतिरपि परित्यजन् देहम्।
ज्ञानसमकालमुक्त: कैवल्यं याति हतशोक:।।**83**।।

One who absorbs this kind of knowledge within himself, becomes free from sorrow and attains the state of liberation at the same time, irrespective of the

fact whether he dies in a sacred place or in the house of a pariah and has lost all his memories. (83)

पुण्याय तीर्थसेवा निरयाय क्वपचसदननिधनगतिः।
पुण्यापुण्यकलङ्कस्पर्शाभावे तु किं तेन ।।84।।

Dwelling in a sacred place results in the acquisition of piety while dying in the house of a pariah leads to the hell. What do all these (prospects and dangers) mean to a person who has risen above the touch of both of them? (84)

तुषकम्बुकसुपृथक्कृत-तण्डुलकण-तुषदलान्तरक्षेपः।
तण्डुलकणस्य कुरुते न पुनस्तद्रूपतादात्म्यम्।।85।।

If a grain of paddy were made cleared of the husk and the inner cover of it once, it cannot be restored to its original status howsoever covered by another husk and inner cover. (85)

तद्वत् कञ्चुक-पटली-पृथक्कृता संविदत्र संस्कारात्।
तिष्ठन्त्यपि मुक्तात्मा तत्स्पर्शविवर्जिता भवति।।86।।

Likewise, the I-consciousness being once separated from its covering of the ***kañcukas***, even if continuing to dwell here in the world by virtue of the *saṁskāras* of the past life, a liberated soul does not get affected by them. (86)

कुशलतमशिल्पिकल्पित-विमलीभावः समुद्गकोपाधेः।
मलिनोऽपि मणिरुपाधेर्विच्छेदे स्वच्छपरमार्थः।।87।।

A gem having been cut and polished by even the ablest of the artists having been placed inside a case does not look bright until it is taken out of its covering but when taken out of the same, it shows its real shine. (87)

एवं सद्गुरुशासन-विमलस्थिति वेदनं तनूपाधेः।
मुक्तमप्युपाध्यन्तर-शून्यमिवाभाति शिवरूपम्।।88।।

Even so, an I-consciousness made rid of all the blemishes once as a result of the

instructions of a worthy teacher becomes as brilliant as Śiva Himself not being prone to assume another covering. (88)

शास्त्रादिप्रामाण्यादविचलितश्रद्धयापि तन्मयताम्।
प्राप्तः स एव पूर्वं स्वर्गं नरकं मनुष्यत्वम्।।**89**।।

The same I-sense previously attained heaven, hell and manhood as a result of having identified itself with those states owing to its unflinching faith in the validity of the scriptures and other sources of knowledge. (89)

अन्त्यः क्षणस्तु तस्मिन् पुण्यां पापां च वा स्थितिं पुष्यन्।
मूढानां सहकारीभावं गच्छति गतौ तु न स हेतुः।।**90**।।

It is the disposition of the last moment of life which determines whether one attains the state of virtue or sin; it is due to operation in accordance with this impression of the ignorant that one reaches such states of being whereas this disposition is not applicable in the case of a yogin. (90)

येऽपि तदात्मत्वेन विदुः पशुपक्षिसरीसृपादयः स्वगतिम्।
तेऽपि पुरातनसम्बोधसंस्कृतास्तां गतिं यान्ति।।**91**।।

Those animals, birds, insects, etc., who understood their right state of things of the previous life, even they attain the same state of being equipped with the impressions of their previous lives. (91)

स्वर्गमयो निरयमयस्तदयं देहान्तरालगः पुरुषः।
तद्भङ्गे स्वौचित्याद् देहान्तरयोगमभ्येति।।**92**।।

The soul embodying this body has the possibility of both the heaven and the hell within itself and is of the nature of departing from it and going to another one after the fall of it in keeping its suitability. (92)

एवं ज्ञानावसरे स्वात्मा सकृदस्य यादृगवभातः।
तादृश एव तदासौ न देहपातेऽन्यथा भवति।।**93**।।

In the same way, this Self becomes the same instantly as per its enlightenment on the occasion of getting the self-realisation instead of becoming otherwise on the fall of the body. (93)

करणगणसम्प्रमोषः स्मृतिनाशः श्वासकलिलताच्छेदः।
मर्मसु रुजाविशेषाः शरीरसंस्कारजो भोगः।।**94**।।

Stoppage of the functions of the organs, loss of memory, breakage in the creeper of the breath, special kind of pain on sensitive points of the body, all these are the fruition of the *saṁskāras* latent in it. (94)

स कथं विग्रहयोगे सति न भवेत् तेन मोहयोगेऽपि।
मरणावसरे ज्ञानी न च्यवते स्वात्मपरमार्थात्।।**95**।।

How can these (bodily) symptoms not be manifest on the occasion of death till one remains embodied and continues to dwell associated with the state of delusion. The enlightened person, however, does not swerve from the highest and real nature of his Self. (95)

परमार्थमार्गमिनं झटिति यदा गुरुमुखात् समभ्येति।
अतितीव्रशक्तिपातात् तदैव निर्विघ्नमेव शिवः।।**96**।।

As soon as the aspirant comes to this path which leads to the supreme goal of life by virtue of words of initiation coming from the mouth of the spiritual instructor, he gets transformed into Śiva through the extremely sharp transference of the force of consciousness. (96)

सर्वोत्तीर्णं रूपं सोपानपदक्रमेण संश्रयतः।
परतत्त्वरूढिलाभे पर्यन्ते शिवमयीभावः।।**97**।।

One who has taken resort to the stairway leading to the ultimate goal, attains Śivahood as a consequence of getting settled in his inner being the sense of his oneness with the Supreme Essence. (97)

तस्य तु परमार्थमयीं धारामगतस्य मध्यविश्रान्तेः।
तत्पदलाभोत्सुकचेतसोऽपि मरणं कदाचित् स्यात्।।**98**।।

In the case of such an aspirant of yoga, it is likely to happen that he dies in the mid of the course of his journey without having reached his highest objective owing to an interval of rest meanwhile, though keen in his consciousness to attain it. (98)

योगभ्रष्ट: शास्त्रे कथितोऽसौ चित्रभोगभुवनपति: ।
विश्रान्तिस्थानवशाद् भूत्वा जन्मान्तरे शिवीभवति । ।**99** । ।

Known as *yoga-bhraṣṭa* (one who has fallen from the high path of yoga), that kind of aspirant on account of his taking rest in the middle of the path (after his demise) gets the privilege of becoming the owner of objects of various sorts of enjoyment with the prospect of attaining oneness with Śiva in the next birth. (99)

परमार्थमार्गमेनं ह्यभ्यस्याप्राप्य योगमपि नाम ।
सुरलोकभोगभागी मुदितमना मोदते सुचिरम् । ।**100** । ।

Having tread this path leading to the Supreme and yet having failed to attain oneness with Him, such an aspirant gets the privilege of enjoying the pleasures of the world of gods and remains there delightfully for long. (100)

विषयेषु सार्वभौम: सर्वजनै: पूज्यते यथा राजा ।
भुवनेषु सर्वदेवैर्योगभ्रष्टस्तथा पूज्य: । ।**101** । ।

As a sovereign king is respected by all the subjects in his empire, even so is honoured by all gods he who has fallen from the high path of yoga. (101)

महता कालेन पुनर्मानुष्यं प्राप्य योगमभ्यस्य ।
प्राप्नोति दिव्यममृतं यस्मादावर्तते न पुन: । ।**102** । ।

Having been born as a human long after and having practised yoga, he attains the state of divine immortality from which no more does he come back. (102)

तस्मात् सन्मार्गेऽस्मिन् निरतो य: कश्चिदेति स शिवत्वम् ।
इति मत्वा परमार्थे यथा तथापि प्रयतनीयम् । ।**103** । ।

Whosoever, therefore, remains busy treading this path, attains Śiva-hood. Having thought over this (prospect), one needs to put in effort anyhow. (103)

इदमभिनवगुप्तोदितसंक्षेपं ध्यायतः परं ब्रह्म।
अचिरादेव शिवत्वं निजहृदयावेशमभ्येति।।**104**।।

An aspirant meditating on the Supreme Brahman as per the way discussed by Abhinavagupta briefly here attains the state of presence of Śiva-hood well within his heart before long. (104)

आर्याशतेन तदिदं संक्षिप्तं शास्त्रसारमतिगूढम्।
अभिनवगुप्तेन मया शिवचरणस्मरणदीप्तेन।।**105**।।

This extremely secret essence of the Śāstras has been extracted by myself, namely Abhinavagupta, briefly in the form of one hundred couplets composed in *āryā* metre under the enlightenment received through meditation on the feet of Lord Śiva. (105)

इति महामाहेश्वराचार्याभिनवगुप्तविरचितः परमार्थसारः।

Thus ends Parmārthasāra composed by Mahāmāheshvarācārya Abhinavagupta.

Dehastha-Devatā-Cakra-Stotraṁ
Hymn to The Human Body as a Temple of Divinities

देहो देवालयः प्रोक्तः स्वात्मा देवः सनातनः।
त्यजेदज्ञाननिर्माल्यं सोऽहं भावेन पूजयेत्।।1।।

The human body has been characterised as a temple and the Self inside it as the eternal Deity which needs to be worshipped as one's own self after removing the heap of flowers (of ignorance) lying around it. (1)

ॐ असुरसुरवृन्दवन्दितमभिमतवरवितरणे निरतम्।
दर्शनशताग्र्यपूज्यं प्राणतनुं गणपतिं वन्दे।।2।।

I pay my obeisance to Gaṇapati who has breath as his body, is worshipped by hundreds of highest kinds of philosophical systems, is prayed to by Asuras and Gods both, and remains busy in offering desired boons to all. (2)

वरवीरयोगिनीगणसिद्धावलिपूजिताङ्घ्रियुगलम्।
अपहृतविनयिजनार्तिं वटुकमपानाभिधं वन्दे।।3।।

I pay obeisance to him whose feet are worshipped by the spiritually elevated group of yoginis, *siddhas* and the small aspirants of spiritual knowledge and who

remove the difficulties of those undergoing the discipline of self-purification. (3)

यद्धीबलेन विश्वं भक्तानां शिवपथं भाति।
तमहमवधानरूपं सद्गुरुममलं सदा वन्दे ।।4।।

I bow my head to that true teacher who is attention incarnate and by virtue of whose wisdom the world of devotees has remained treading the path of Śaivism beautifully. (4)

आत्मीयविषयभोगैरिन्द्रियदेव्यः सदा हृदम्भोजे।
अभिपूजयन्ति यं तं चिन्मयमानन्दभैरवं वन्दे।।5।।

I pray to that Bhairava who is Consciousness and Delight sitting in the lotus of the heart whom the senses as goddesses remain worshipping continuously by means of sensations of their respective enjoyments. (5)

उदयावभासचर्वणलीलां विश्वस्य या करोत्यनिशम्।
आनन्दभैरवीं तां विमर्शरूपामहं वन्दे।।6।।

She who remains continuously enjoying the drama of rising and flourishing of the world in the form of contemplation, I bow my head to that Ānanda-Bhairavī too. (6)

अर्चयति भैरवं या निश्चयकुसुमैः सुरेशपत्रस्था।
प्रणमामि बुद्धिरूपां ब्रह्माणीं तामहं सततम्।।7।।

She who remains paying her homage to Bhairava through flowers of determination sitting herself on the leaf of the divine (in the form of the goddess of wisdom) known as Brahmāṇī. (7)

कुरुते भैरवपूजामनलदलस्थाभिमानकुसुमैर्या।
नित्यमहङ्कृतिरूपां वन्दे तां शाङ्करीमम्बाम्।।8।।

I bow my head to Mother Śāṅkarī who remains worshipping always Bhairava sitting herself in the form of ego on the petals of fire by means of flowers of I-sense. (8)

विदधाति भैरवार्चा दक्षिणदलगा विशेष कुसुमैर्या।
नित्यं मनःस्वरूपां कौमारीं तामहं वन्दे।।**9**।।

I bow my head to that goddess Kaumārī, who remains continuously worshipping Bhairava sitting on the southern petal in the form of *manas* by means of flowers of special kind. (9)

नैर्ऋतदलगा भैरवमर्चयते शब्दकुसुमैर्या।
प्रणमामि श्रुतिरूपां नित्यां तां वैष्णवीं शक्तिम्।।**10**।।

I pay my homage to goddess Vaiṣṇavī who sitting on the south-western petal, in the form of scripture always remains worshipping Bhairava by means of flowers in the form of words. (10)

पश्चिमदिग्दलसंस्था हृदयहरः स्पर्शकुसुमैर्या।
तोषयति भैरवं तां त्वद्रूपधरां नमामि वाराहीम्।।**11**।।

I bow my head to the goddess Vārāhī in the form of the sense of touch who remains delighting Bhairava by means of fascinating flowers of touch having assumed herself the form of the sensation and sitting in the West. (11)

वरतररूपविशेषैर्मारुतदिग्दलनिषण्णदेहा या।
पूजयति भैरवं तामिन्द्राणीं दृक्तनुं वन्दे।।**12**।।

I bow my head before the specially charming goddess Indrāṇī who sitting in the form of sight on the north-western petal belonging to Maruts, remains worshipping Bhairava. (12)

धनपतिकिसलयनिलया या नित्यं विविधषड्रसाहारैः।
पूजयति भैरवं तां जिह्वाभिख्यां नमामि चामुण्डाम्।।**13**।।

I bow my head to goddess Cāmuṇḍā in the form of the palate who remaining always seated on the Northern petal worships Bhairava continuously by means of as large a variety of viands as of six tastes. (13)

ईशदलस्था भैरवमर्चयते परिमलैर्विचित्रैर्या।
प्रणमामि सर्वदा तां घ्राणाभिख्यां महालक्ष्मीम्।।**14**।।

I bow my head before goddess Mahālakṣmī who remaining seated on the North-Eastern petal in the form of the sense of smell continues to worship Bhairava by means of large variety of smell. (14)

षड्दर्शनेषु पूज्यं षट्त्रिंशत्तत्त्वसंवलितम्।
आत्माभिख्यं सततं क्षेत्रपतिं सिद्धिदं नौमि।।**15**।।

I also bow to god Kṣetrapati who is honoured in all the six systems of philosophy (of Vedic origin) along with admittance of thirty-six fundamental elements (as in Śaivism) under the nomenclature of Ātman and as the basis of final achievement. (15)

स्फुरदनुभवसारं सर्वान्तः सततसन्निहितम्।
नौमि सदोदितमित्थं निजदेहगदेवताचक्रम्।।**16**।।

I bow my head before this circle of gods present permanently in my body as well as those of all and serving as the source of all kinds of experiences manifesting from within. (16)

।।इति देहस्थदेवताचक्रस्तोत्रम्।।

यत्सत्यं तु मया कृतं मम विभो कृत्यं तु नातः परं।
यन्मन्मानसमैशपादकमले भक्त्या मयैवार्पितम्।
सर्वस्वंह्यत एवमेतदितरन्नास्त्येव जानाम्यत-
स्त्यक्त्वा क्षिप्रमनाथनाथ करुणासिन्धो प्रसन्नो भव।।**1**।।

Whatever truth I could understand, I have embodied here, O Lord, I do not know of anything different from it which I may have to do. Whatever lies in my mind concerning you, O Lord, has been offered to your lotus-like feet with the sense of devotion. It is all whatever I know and there is nothing except for it which I understand O Sea of Compassion and Lord of the helpless, putting aside everything else, shower your pleasure on me as soon as possible. (1)

महेश त्वद्द्वारि स्फुरतु रुचिरा वागतितरां
ममैषा निर्दोषं जय जय महेशेति सततम्।
शिवा सैषा वाणी भवतु शिवदा मह्यमनिशं
महेशानाथं मां शरणद सनाथं कुरु विभो।।**2**।।

On your door may this beautiful *vāk*, speech of mine sprout to full extent and unhindered always announcing your victory, O Great Lord. May this speech yield auspiciousness to me day and night. Bestow your protection to me O provider of resort to me who is helpless. (2)

ब्रूषे नोत्तरमङ्ग पश्यसि न मासेतादृशं दु:खितं
विज्ञप्तिं बहुधा कृतां न शृणुषे नायासि मन्मानसे।
संसारार्णवगर्तमध्यपतितं प्रायेण नालम्बसे
वाक्चक्षु: श्रवणाङ्घ्रिपाणिरहितं त्वामाह सत्यं श्रुति:।।**3**।।

You are not responding to my prayer, O dear, nor are you looking towards me though I am so much in trouble. You are not listening to my prayer addressed to you in various ways nor are you dawning on my inner being. You are not giving any support to me who lies fallen in the midst of the pit of the ocean of world. The Veda has truly described you as shorn of the vocal organ, eye, ear, feet and hands. (3)

गुरोर्वाक्याद् युक्तिप्रचयरचनोन्मार्जनवशात्
समाश्वासाच्छास्त्रं प्रति समुचिताद्वापि कथितम्।
विलीने शङ्काभ्रे हृदयगगनोद्भासि महस:
प्रभो: सूर्यस्येव स्पृशतु चरणान् ध्वान्तजयिन:।।**4**।।

In spite of vanishing of the cloud of doubt by means of the effect of the teacher's instructions, besmearing of the inner being by means of composition replete with reasoning, confidence created by going through *śāstras*, scriptural writings and thus in spite of the psychic space having been illuminated by the light, may my inner being come into contact with your feet like the rays of the sun victorious on darkness. (4)

यातस्त्वत्सहवासतो बहुतर: कालो वतास्मिन् क्षणे
किं किं वा न कृतं त्वया वरगुरूपासानिमित्तेन मे।
वारं वारमहं पुनर्निरुपमां दिव्यं भुवं प्रासुव-
त्कायस्त्वां किल विस्मरामि यदत: स्थेयं न भूयस्त्वया।।**5**।।

By the present moment considerably long duration of time has been elapsed in your company. What favour have you not done to me by offering to me the opportunity of being in the proximity of excellent teachers? I have assumed bodies again and again of unique and brilliant nature. Even then I fail to remember you. Therefore, kindly, stay with me permanently. (5)

Paramādvayadvādaśikā

तथ्यातथ्यमकल्पमल्पशयनैर्जल्पक्रमं संहरं-
स्तत्संहारक्रमे न किं कथमिदं कोऽस्मीति माचीक्लृप:।
भावाभावविभागभासकतया यद्भात्यभग्नक्रमं
तच्छून्यं शिवधाम वस्तुपरमं ब्रह्मात्र कोऽर्थग्रह:। ।**1**। ।

Deliberating on what is real and what is unreal to what extent? Keeping awake almost all the time except for a short while and having withdrawn and in the process of withdrawal what how who am I? Do not spend your time and energy in this way. What appears as being and rid of being continuously that is the void of the abode of Śiva, the highest state of being, Brahman Itself? What is the use of all these deliberations? (1)

यद्यतत्त्वपरिहारपूर्वकं तत्त्वमेषि यदतत्त्वमेव हि।
यद्यतत्त्वमथ तत्त्वमेव वा तत्त्वमेव ननु तत्त्व मीदृशम्। ।**2**। ।

Having removed the unreal what you reach at as essential that also is unessential. Whatever is unessential, that, too, is essential and real. This is the nature of Reality. (2)

यद्यद्भाति न भानत: पृथगिदं भेदोऽपि भातीति चेद्
भाने सोऽपि नभाति किंजहिततस्तद्भङ्गिभङ्गग्रहम्।

स्वप्ने स्वप्नतया प्रथां गतवति क्रीडैव नो भीतिकृत्
शास्त्रघात-जलावपात-हुतभुङ्निर्घात-बन्धादिकम्।।3।।

Whatever appears is by no means different from sheer appearance. In spite of appearing so, the Real does never appear. Does it imply rejection of the appearance? On subsidence of the effect of dream, all whatever was horrific, such as getting hurt by weapon, falling into water, burning in fire, getting bound, etc. turns into a sheer play. (3)

ध्यानक्रियाकलनपूर्वकमध्यस्येद्-
यद्यद्भवान् कथय कोऽस्य जडाद्विशेषः।
स्फूर्जज्जडोऽपि न किमद्वयबोधधाम
निस्सीमनित्यनिरवग्रहसत्यरूपम्।।4।।

In course of meditation, the meditator needs to determine what is his difference from the inconscient is. While bearing out flutter, does the inconscient not show that it, too, is the abode of awakening boundless, eternal, unobstructed and hence real? (4)

भावानामवभासकोऽसि यदि तैर्मालिन्यमातन्यते
किं ते तद्यदि भाति हन्त भवतस्तत्राप्यखण्डं महः।
नो चेन्नास्ति तदेवमप्युभयथा निर्व्याजनिर्यन्त्रणा
त्रुट्यद्विभ्रमनित्यतृप्तिमहिमा नित्यप्रबुद्धोऽसि भोः।।5।।

If you are thinking that you are the illuminator of whatever is existing; this kind of thinking only expands your misery. What would concern you if it is appearing as such automatically? Indeed, it would amount to being due to your own intact glory. If it is not owing to your own glory, let it be so as thinking of it in both the ways is a sheer bondage on you. (5)

दृष्टिं बहिः प्रहिणु लक्ष्यमथान्तरित्थं
स्याद्भैरवानुकरणं बत वञ्चनेयम्।
निर्द्वन्द्वबोधगगनस्य न बाह्यमस्ति
नाभ्यन्तरं निरवकाशविकासधाम्नः।।6।।

Extend your eyesight outside and your aim inside. This would be an imitation of Bhairava. This is obviously a device of self-deception. There is nothing outside nor inside the integral awakening of consciousness since it is the source of spaceless expansion. (6)

NOTE:

Obviously this is a critique of the famous yogic device of the Śāmbhavi Mudrā. Unlike the physical space there is nothing like the internal and external in the spiritual space of consciousness.

वासनाप्रसरविभ्रमोदये यद्यदुल्लसति तत्तदीक्ष्यताम्।
आदिमध्यनिधनेषु तत्र चेद्भासि भासि तव लीयतेऽखिलम्।।**7**।।

Keep looking at whatever is emerging out of expansion of *vāsanā*, impressions lying pent up in the mind. Whatever is appearing to you in the beginning, in the middle and at the end; that is purely only your own illumination in face of which gets subsided your own entire limitation. (7)

मोहो दु:खवितर्कतर्कणघनो हेतुप्रथानन्तर-
प्रोद्यद्विभ्रमशृङ्खलातिबहलो गन्धर्वपूस्सन्निभ:।
द्वैताद्वैतविकल्पनाश्रयपदे चिद्व्योम्नि नाभाति चेत्
कुत्रान्यत्र चकास्तु कास्तु परमा निष्ठाप्यनेकात्मना।।**8**।।

Delusion is the cloud of suffering, reasoning and counter-reasoning going on in all its abundance. It is like the city of Gandharvas. If it were not to arise in the domain of space of consciousness which is the resort of the contemplation on dualism and non-dualism, where else would it have to arise which indeed is the standpoint of the unity and diversity both? (8)

स्वप्ने तावदसत्यमेव मरणं सौषुम्नधाम्निप्रथा
नैवास्यास्ति तदुत्तरे निरुपधौ चिद्व्योम्नि कोऽस्य ग्रह:।
जग्रत्येव घटावभासवदथ स्याच्चेत्क्षणे कुत्रचि-
दारोप्यापि तदत्यये पृथगिदं तत्रापि का खण्डना।।**9**।।

The incident of death in the state of dream is just an illusory appearance of the state of sound sleep. Nor does it hold good in the higher fourth state of spiritual state of pure consciousness of the jar in the waking state where at the end of that state, the appearance happens to be experienced as such. In such an obvious case, there is no necessity of refutation. (9)

ये ये केऽपि प्रकाशा मयि सति परमव्योम्नि लब्धावकाशा:
क्वाशामेतेषु यद्ये महिमनि मयि भो: निर्विभागं विभान्ति ।
सोहं निर्व्याजनित्यप्रतिहतकलनानन्तसत्यस्वतन्त्र-
ध्वस्तद्वैताद्वयादि द्वयमयतिमिरापारबोधप्रकाश:। ।**10**। ।

We cannot expect much from illuminations unfolding themselves incidentally in course of spiritual practice as they reappear in their integrality in the state of oneness with the Supreme Being in which the dichotomy of duality and non-duality gets dissolved in the real sense of integrality on removal of the darkness of ignorance in the light of the highest truth. (10)

काल: संकलयन् कला: कालयतु स्रष्टा सृजत्वादराद्-
आज्ञाया: परतन्त्रतामुपगतो मथ्यनातु वा मन्मथ:।
क्रीडाडम्बरमम्बराश्रयमिव स्वे लेखरेखाक्रमं
देहाद्याश्रयमस्तु वैकृतिमहामोहो न पश्यामि किम्। ।**11**। ।

May time play its role in putting together pieces of events and objects as the creator with all regard it is capable of, may the god of love under the imperative of his Lord churn the mind as he wills, may the tendency of embodiment continue to draw its design as per its will, I, however, do not look towards these spectacle of delusion, howsoever magnified they may be. (11)

क: कोऽत्र भोऽहं कवलीकरोमि
क: कोऽत्र भोऽहं सहसानिडन्मि।
क: कोऽत्र भोंऽहं परबोधधाम
सञ्चर्वणोन्मत्ततनु: पिबामि। ।**12**। ।

I snug up all whosoever there may be. I sink forcibly all whosoever there may be. I drink all whosoever there may be under the spell of having got entry into the abode of the supramental consciousness. (12)

Cf. Ṛgveda X.125 known as Vāgāmbhṛṇī Hymn embodying similar experiences of Āmbhṛṇī, the daughter of seer Āmbhṛṇa.

भवोत्थभयभङ्गदं गदशृगालविद्रावणं
प्रबोधधुरिधीमतामपि सकृद्यदुद्दीपयन्।
स्वधामगहनाटवीविहरणातितृप्त्युद्रमाद्-
विभेदहरिवृंहितं व्यधित रम्यदेवो हरः।।**13**।।

Śiva is the remover of the fear of going astray in worldliness. He drives away the jackal of disease. He is the immediate illuminator of even those wise people who have reached the centre of awareness of the Truth. He is fully contented due to having moved at His sweet will through the dense forest of His abode. It is He who has brought fascination to the world expanded by Viṣṇu as different from Himself. (13)

।।परमाद्वयद्वादशिका सम्पूर्णा।।

Bimbapratibimbavādaḥ
Talk About the View of Reflection

प्रकाशमात्रं यत्प्रोक्तं भैरवीयं परं महः।
तत्र स्वतन्त्रतामात्रमधिकं प्रविविच्यते।।**1**।।

The glory of Bhairava is said to be pure light. Over and above that, He is also absolutely autonomous. Here is a deliberation on the same aspect of Him. (1)

यः प्रकाशः स विश्वस्य प्रकाशत्वं प्रयच्छति।
न च तद्व्यतिरेक्यस्ति विश्वं सद्वाऽवभासते।।**2**।।

The light of Śiva illuminates the world which is no way different from Him which appears as existence. (2)

अतोऽसौ परमेशानः स्वात्मव्योमन्यनर्गलः।
इयतः सृष्टिसंहाराडम्बरस्य प्रवर्तकः।।**3**।।

He is the Supreme Lord as He moves absolutely by Himself in the space of the Self. He is the agent of creation as well as dissolution of the entire expanse of the world. (3)

निर्मले मुकुरे यद्वद्भान्ति भूमिजलादयः।
अमिश्रास्तद्वदेकस्मिंश्चिन्नाथे विश्ववृत्तयः।।4।।

As earth, water, etc. get reflected in a clean mirror without getting mixed up with them any way, even so do all the curvatures of consciousness concerning the world. (4)

सदृशं भाति नयनदर्पणाम्बरवारिषु।
तथाहि निर्मले रूपे रूपमेवावभासते।।5।।

Kindred are the reflection of objects in the eye, mirror, space and water, so is the case with forms in anything clean. (5)

प्रच्छन्नरागिणीकान्तप्रतिबिम्बितसुन्दरम्।
दर्पणं कुचकुम्भाभ्यां स्पृशन्नपि न तृप्यति।।6।।

A beloved in secret love with her lover even getting his touch with her jar-like breast as reflected beautifully in a mirror, does by no means get satisfied (as would have been in the case of the actual touch). (6)

न हि स्पर्शोऽस्य विमलो रूपमेव तथा यतः।
वैमल्यं चातिनिबिडमजातीयैकसङ्गतिः।।7।।

In case of the reflection only form bears cleanliness and by no means touch also as cleanliness lies in exclusive density of the ingredient of the spectacle. (7)

स्वस्मिन्नभेदाद्भिन्नस्य दर्शनक्षमतैव या।
अत्यक्तस्वप्रकाशस्य नैर्मल्यं तद्गुरूदितम्।।8।।

My teachers have explained to me that purity lies in the capacity to see an object with the sense of one's oneness with it without any loss of the luminosity of the self. (8)

नैर्मल्यं मुख्यमेतस्य संविन्नाथस्य सर्वतः।
अंशांशिकातः क्वाप्यन्यद्विमलं तत्तदिच्छया।।9।।

It is purity of the Lord of consciousness which is operative everywhere somewhere partially and at the rest exclusively as per His wish. (9)

भावानां यत्प्रतीघाति वपुर्मायात्मके हि तत्।
तेषामेवास्ति सद्विद्यामयं त्वप्रतिघातकम्।।**10**।।

Where entities react against each other, there is involvement of illusory body. As against it, where there is absence of reaction, that is the abode of true knowledge. (10)

तदेवमुभयाकारमवभासं प्रकाशयन्।
विभाति वरदो बिम्बप्रतिबिम्बतयाऽखिले।।**11**।।

Illuminating the both kinds of appearance, the blessed presence of Śiva lies there having assumed the status of the original entity and its reflection all over the world. (11)

यस्त्वाह नेत्रतेजांसि स्वच्छात्प्रतिफलन्त्यलम्।
विपर्यस्य स्वकं वक्त्रं गृह्णन्तीति स पृच्छ्यते।।**12**।।

Some hold the view that it is illuminations of the eyesight which get reflected back due to their cleanliness in the form of the reflection of the face. This view is questionable. (12)

देहादन्यत्र यत्तेजस्तदधिष्ठातुरात्मनः।
तेनैव तेजसा ज्ञत्वे कोर्थः स्याद्दर्पणेन तु।।**13**।।

It is the illumination of the reflection as different from the body which belongs to its source itself. If the same proves to be the object of knowledge, what would be the use of the mirror? (13)

विपर्यस्तैस्तु तेजोभिर्ग्राहकात्मत्वमागतैः।
रूपं दृश्येत वदने निजे न मुकुरान्तरे।।**14**।।

There is a view that in case of reflection returning from the reflector to the source of reflection, it ought to be possible for seeing the reflection of one's face on the face itself. (14)

स्वमुखे स्पर्शवच्चैतद्रूपं भायान्ममेत्यलम्।
न त्वस्य स्पृश्यभिन्नस्य वेद्यैकान्तस्वरूपिण:।।**15**।।

In that case, the person concerned ought to feel on one's face itself the touch that this face is mine and by no means as different from what is to be touched which alone is to be understood as the object of understanding. (15)

रूपसंस्थानमात्रं तत् स्पर्शगन्धरसादिभि:।
न्यग्भतैरेव तद्युक्तं वस्तु तत्प्रतिबिम्बितम्।।**16**।।

The fact is that it is the form alone rid of touch, smell, taste, etc. which gets reflected in the mirror. (16)

न्यग्भावो ग्राह्यताभावात् तद्भावोऽप्रमाणत:।
स चार्थसङ्गमाभावात् सोऽप्यादर्शेऽनवस्थिते:।।**17**।।

The attribute of 'getting rid of' amounts to insensibility as insensibility amounts to lack of validity while the lack of validity depends on absence of contact between the sense of touch and the object touched. (17)

अत एव गुरुत्वादिधर्मो नैतस्य भासते।
नह्यादर्शे संस्थितोऽसौ तदृष्टौ स उपायक:।।**18**।।

This is why weight, etc. do not get reflected in the reflection on the mirror. This is because sensibilities other than sheer form do not get reflected in the mirror, it being a means of reflecting only form. (18)

तस्मात्तु नैष भेदेन यद् भाति तत उच्यते।
आधारस्तत्र रूपाया दीपदृक्संविद: क्रमात्।।**19**।।

This is why what appears in the mirror does not appear as different from the face. Here the mirror serves as the base of sheer form while lamp as the means of perceptibility. (19)

दीपचक्षुर्विबोधानां काठिन्याभावत: परम्।
सर्वतश्चापि नैर्मल्यान्न विभादर्शवत्पृथक्।।**20**।।

Since there is absolute absence of hardness in the flame of the lamp and the eye, except for cleanliness in all respects, what gets reflected in them appears no way as different from the source of reflection as it does in the case of mirror. (20)

एतच्च देवदेवेन दर्शितं बोधवृद्धये।
मूढानां वस्तु भवति ततोऽप्यन्यत्र नाप्यलम्।।**21**।।

This has been elucidated by Lord Śiva for the sake of enhancing the degree of understanding in the mind of the ignorant that the reflection is an entity but no way different from the object which is its source. (21)

प्रतीघाति स्वतन्त्रं नो न स्थाय्यस्थायि चापि न।
स्वच्छस्यैवाथ कस्यापि महिमेति कृपालुना।**22**।।

The merciful Lord has suggested that unlike the object, the reflection lacks in counter action as it is neither independent nor stable nor even unstable. It is simply a product of the glory of cleanliness (purity). (22)

न देशो नो रूपं न च समययोगो न परिमा
न चान्योन्यासङ्गो न च तदपहानिर्न धटना।
न चावस्तुत्वं स्यान्न च किमपि सारं निजमिति
ध्रुवं मोहः शाम्येदिति निरदिशद्दर्पणविधिम्।।**23**।।

Reflection has neither space nor form nor association with any particular time nor even weight. It is not attached with its source. It is neither absolutely independent of its source nor an event. It ought not to be nothingness nor have any substance of its own. It is sheer delusion. Having understood this nature of reflection, the wise ought to get rid of all kinds of attachment towards the world. (23)

Cf. Plato's Allegory of the Cave in his Republic.

Bodhapañcadaśikā
Fifteen Verses on Consciousness

अनस्तमितभारूपस्तेजसां तमसामपि।
य एकोऽन्तर्यदन्तश्च तेजांसि च तमांसि च।।**1**।।
स एव सर्वभावानां स्वभावः परमेश्वरः।
भावजातं हि तस्यैव शक्तिर्येश्वरतामयी।।**2**।।

He who in the form of illumination obtains within luminaries as well as darkness, remains eternally awakened, is one, indwells all and forms in their inmost secret, is the real nature of all whatever is in existence, and is the Supreme Lord possessed of all power of rulership (I bow to Him). (1-2)

शक्तिश्च शक्तिमद्रूपाद् व्यतिरेकं न वाञ्छति।
तादात्म्यमनयोर्नित्यं वह्निदाहतयोरिव।।**3**।।

Force of anything does never remain separate from its resort. Force and forceful always obtain as one and the same like the fire and its heat. (3)

स एव भैरवो देवो जगद्भरणलक्षणः।
स्वात्मादर्शे समग्रं हि यच्छक्त्या प्रतिबिम्बितम्।।**4**।।

He is the same Lord Bhairava called so on account of providing for the sustenance of the world getting reflected in the mirror of His own Self by virtue of His own Force. (4)

तस्यैवैषा परा देवी स्वरूपामर्शनोत्सुका।
पूर्णत्वं सर्वभावेषु यस्या नाल्पं न चाधिकम्।।**5**।।

It is His Supreme Divine Force who is eager to manifest Him in the form of His own power of manifestation and serves in the form of perfection neither anyway less or nor more within all whatever is in existence. (5)

एष देवोऽनया देव्या नित्यं क्रीडारसोत्सुकः।
विचित्रान् सृष्टिसंहारान् विधत्ते युगपत्प्रभुः।।**6**।।

It is this Divine Being who remains always curious to keep Himself engaged in sporting with Her in the multitudinous forms of creation and dissolution both going on simultaneously. (6)

अतिदुर्घटकारित्वमस्यानुत्तरमेव यत्।
एतदेव स्वतन्त्रत्वमैश्वर्यं बोधरूपता।।**7**।।

It is in His accomplishment of such incredibly difficult tasks of this nature that lies His freedom of action, Lordship and wisdom. (7)

परिच्छिन्नप्रकाशत्वं जडस्य किल लक्षणम्।
जडाद्विलक्षणो बोधो यत्तेन परिमीयते।।**8**।।

Limitedness of luminosity is the characteristic feature of the inconscient. This is understood through the awareness which is different from inconscience. (8)

एवमस्य स्वतन्त्रस्य निजशक्त्युपभोगिनः।
स्वात्मगाः सृष्टिसंहाराः स्वरूपत्वेन संस्थिताः।।**9**।।

Herein lies the autonomy of the Supernal Enjoyer of the world in the form of the acts of creation and dissolution as His fundamental nature well within Himself. (9)

तेषु वैचित्र्यमत्यन्तमुच्चाधस्तिर्यगेव यत्।
भुवनानि तदीशाश्च सुखदुःखमितिर्भवः।।**10**।।

Extreme variation in the shape and structure of the creation such as somewhere excessive height and somewhere excessive depth, somewhere excessive bending sideways, multitudinousness and variety of creations and their Lordships besides the extremity of joy and suffering form the nature of things here in the world. (10)

यदेतस्यापरिज्ञानं तत्स्वातन्त्र्यं हि वर्णितम्।
स एव खलु संसारे जडानां यो विभीषिका।।**11**।

Ignorance of this feature of His creation (on the part of creatures) is also considered as an aspect of His autonomy extending to the extreme in the world of inconscience and thus forming the point of sorrow on their ill-luck. (11)

तत्प्रसादवशादेव गुर्वागमत एव वा।
शास्त्राद्वा परमेशस्य यस्मात्कस्मादुपायतः।।**12**।।

It is by virtue of His grace that this kind of knowledge is made available to human beings through the teacher, scripture or discursive treatises somehow or the other in regard to the Supreme Controller. (12)

यत्तत् तस्य परिज्ञानं स मोक्षः परमेशता।
तत्पूर्णत्वं प्रबुद्धानां जीवन्मुक्तिश्च सा स्मृता।।**13**।।

Availability of this knowledge in its thoroughness known as liberation is also owing to His supreme governance. Perfection in that awareness (consciousness) as made possible in the case of enlightened persons has been called *jīvan-mukti*, redemption even in the state of living (in the world). (13)

एतौ बन्धविमोक्षौ च परमेशस्वरूपत:।
न भिद्येते न भेदो हि तत्त्वत: परमेश्वरे।।14।।

Bondage and liberation both these, too, are manifestation of the nature of the Supreme Lord Himself. They are so intertwined that they cannot be separated from each other since He is essentially immune to differentiation within Himself. (14)

इत्थमिच्छाकलाज्ञानशक्तिशूलाम्बुजाश्रित:।
भैरव: सर्वभावानां स्वभाव: परिशील्यते।।15।।

This is how Bhairava is contemplated on as the resort of the will of creativity, power of division, knowledge and power as well as thorn in the lotus and thus the inner nature of all the beings. (15)

मुक्तभारमतीन् शिष्यान् प्रबोधयितुमञ्जसा।
इमेऽभिनवगुप्तेन श्लोका: पञ्चदशेरिता:।।16।।

These fifteen verses have been composed by Abhinavagupta for the sake of quick awareness of the disciples who have got redeemed of the burden of ignorance. (16)

ॐव्याप्तचराचरभावविशेषं चिन्मयमेकमनन्तमनादिम्।
भैरवनाथमनाथशरण्यं त्वन्मयचित्ततया हृदि वन्दे।।1।।

He who pervades the mobile and immobile both as their special aspect, as consciousness, one, endless and beginningless, Lord Bhairava, resort of the helpless having occupied my inner being, *citta*, by you I pay obeisance to you. (1)

त्वन्मयमेतदशेषमिदानीं भाति मम त्वदनुग्रहशक्त्या।
त्वं च महेश सदैव ममात्मा स्वात्ममयं मम तेन समस्तम्।।2।।

Due to your favour towards me, all this appears to be filled exclusively by you. O Great Lord, you are always my Self owing to which all this become one with my Self. (2)

स्वात्मनि विश्वगते त्वयि नाथे तेन न संसृति भीतिकथास्ति।
सत्स्वपि दुर्धरदःखविमोहत्रासविधायिषु कर्मगणेषु।।3।।

All having been assimilated to the Self as you, O Lord, there has remained nothing like fear of worldliness in me in spite of remaining intact all the impressions of action in me which are terrific executors of trouble, delusion and fear. (3)

अन्तक मां प्रति दृशमेनां क्रोधकरालतमां विनिधेहि।
शंकरसेवनचिन्तनधीरो भीषणभैरवशक्तिमयोऽस्मि।।4।।

O Champion of death, do not look towards me with your gaze bearing most terrific anger. On account of being in the contemplation of Śiva, I am filled with terrible force of Bhairava. (4)

इत्थमुपोढभवन्मयसंविद्दीधितिदारितभूरितमिस्रः।
मृत्युयमान्तककर्मपिशाचैर्नाथ नमोऽस्तु न जातु बिभेमि।।5।।

In this way, having got rid of the entire darkness having been shattered by the rays of your consciousness, now I am not afraid of the demons of the results of action any more. As such, I pay my obeisance to you, O Lord. (5)

प्रोदितसत्यविरोधमरीचिः प्रोक्षितविश्वपदार्थसतत्त्वः।
भावपरामृतनिर्भरपूर्णे त्वय्यहमात्मनि निर्वृतिमेमि।।6।।

I accede to you in the state of redemption having got enlightened by the rays of opposite to truth, besmeared of the delusion of the sense of actuality of the world and being filled with the supernal ambrosia of your being. (6)

मानसगोचरमेति यदैव क्लेशदशा तनुतापविधात्री।
नाथ तदैव मम त्वदभेदस्तोत्रपरामृतवृष्टिरुदेति।।7।।

As soon as atomicism as the cause of trouble comes to sight, O Lord, the rain of supernal ambrosia of non-difference with you sheds itself. (7)

शंकर सत्यमिदं व्रतदानस्नानतपोभवतापविदारि।
तावकशास्त्रपरामृतचिन्ता स्यन्दति चेतसि निर्वृतिधाराम्।।8।।

It is true that while vow, making gifts, taking sacred bath and austerity prove redemptive of the heat of worldly trouble, contemplation on scriptures relating to you, O Lord, sends down the stream of the supernal ambrosia of redemption. (8)

नृत्यति गायति हृष्यति गाढं संविदियं मम भैरवनाथ।
त्वां प्रियमाप्य सुदर्शनमेकं दुर्लभमन्यजनैः समयज्ञम्।।**9**।।

My consciousness, O Lord is dancing, singing and delighting having obtained you the loving, handsome and difficult to attain by others, the knower of the opportune time. (9)

वसुरसपौषे कृष्णदशम्यामभिनवगुप्तः स्तवमिममकरोत्।
येन विभुर्भवमरुसन्तापं शमयति झटिति जनस्य दयालुः।।**10**।।

In the sixty-eighth year of the Saptarṣi calendar and on the tenth day of the dark phase of the month of Puṣa, Abhinavagupta composed this prayer on account of which the merciful Lord pacifies quickly the heat of the desert of worldliness of the people. (10)

।।इति भैरवस्तोत्रम्।।

प्रपञ्चोत्तीर्णरूपाय नमस्ते विश्वमूर्तये।
सदा दिव्यप्रकाशाय स्वात्मनेऽनन्तशक्तये।।**1**।।

I pay my obeisance to Lord Śiva who is transcendent to the world and yet has got embodied in the form of the world. He is the eternally luminous divine Light, the Self and possessed of infinite Force. (1)

त्वमेवाहमेवाहं त्वमेवास्मि न चास्म्यहम्।
अहं त्वमित्युभौ न स्तो यत्र तस्मै नमो नमः।।**2**।।

Yourself I am and conversely I am yourself. I am you yourself and not I. Where neither I nor you dwell, to Him I pay my obeisance. (2)

अन्तर्देहे मया नित्यं त्वमात्मा च गवेषितः।
न दृष्टस्त्वं न चैवात्मा यच्च दृष्टं त्वमेव तत्।।**3**।।

Inside the body I have always wished to discover you as the Self and yet neither you could be seen nor the Self. What rather was seen was you yourself. (3)

भवद्भक्तस्य सञ्जातभवद्रूपस्य मे पुनः।
त्वामात्मरूपं संप्रेक्ष्य तुभ्यं मह्यं नमो नमः।।**4**।।

It was rather you yourself who appeared to me, your devotee in the form of the world. Having envisioned you as my Self, I pay my obeisance to you. (4)

एतद्वचननैपुण्यं यत्कर्तव्येतिमूलया।
भवन्मायात्मनस्तस्य केन कस्मिन् कुतो लयः।।5।।

Having explored the root of the problem regarding my duty in the world, I have developed this efficiency of speech bearing the realisation that the world is a delusion of you yourself and by the agency of whom, where and in whom the world does dissolve. (5)

अहं त्वं त्वमहं चेति भिन्ता नावयोः क्वचित्।
समाधिग्रहणेच्छाया भेदस्यावस्थितिर्ह्यसौ।।6।।

I am you, and you yourself is I. there is no difference between you and I in any respect. Difference (if any) lies in the will to get absorbed in you. (6)

त्वमहं सोऽयमित्यादि सोऽनन्तानि सदा त्वयि।
न लभन्ते चावकाशं वचनानि कुतो जगत्।।7।।

You are I and That, too, is you yourself. All these unending pronominal variations lie based in you without any scope in you. In this state of things, where is any scope for the world in you? (7)

अलं भेदानुकथया त्वद्भक्तिरसचर्वणात्।
सर्वमेकमिदं शान्तमिति वक्तुं न लज्जते।।8।।

Let us stop from the continuity of statement regarding the difference. Having tasted the essence of devotion to you, no way does one feel ashamed that all this gets absorbed in you. (8)

त्वत्स्वरूपे जृम्भमाणे त्वं चाहं चाखिलं जगत्।
जाते तस्य तिरोधाने न त्वं नाहं न वै जगत्।।9।।

On the unfoldment of your essence, you, I and the entire world all get dissolved leaving behind neither you nor I and much less the world as such. (9)

जाग्रत्स्वप्नसुषुप्त्याद्या धारयंश्च निजा: कला:।
स्वेच्छया भासि नटवन्निष्कलोऽसि च तत्त्वत:।।**10**।।

Having assumed all these phases of yours, namely, waking, dreaming and sound sleep, etc. out your will you appear in different roles like an actor, though essentially you are rid of all phases, O Lord. (10)

त्वत्प्रबोधात् प्रबोधोऽस्य त्वन्निद्रातो लयोऽस्य यत्।
अतस्त्वदात्मकं सर्वं विश्वं सदसदात्मकम्।।**11**।।

The awareness as well as existence of the world depends on your wakefulness as well as its unawareness and dissolution on your having gone to sleep. Thus, this entire world including existence as well as non-existence is pervaded by you yourself, O Lord. (11)

जिह्वा श्रान्ता भवन्नाम्नि मन: श्रान्तं भवत्स्मृतौ।
अरूपस्य कुतो ध्यानं निर्गुणस्य च नाम किम्।।**12**।।

My tongue has become tired in pronouncing your name and my mind has become tired in your remembrance. Where is any possibility of meditating on the formless and denomination of the attributeless? (12)

पूर्णस्यावाहनं कुत्र सर्वाधारस्य चासनम्।
स्वच्छस्य पाद्यमर्घ्यं च शुद्धस्याचमनं कुत:।।**13**।।

Where is any possibility of invocation of the all-pervading and where is any possibility of seating the basis of all? The same is the case in regard to the cleansing of His feet and mouth by means of water meant for feet and mouthful of it for the mouth. (13)

निर्मलस्य कुत: स्नानं वस्त्रं विश्वोदरस्य च।
निर्लेपस्य कुतो गन्धो रम्यस्याभरणं कुत:।।**14**।।

Where is the necessity of taking bath for the absolutely clean and necessity of clothing who has taken all inside His stomach? Same is the case with the

requirement of perfume for the absolutely maliceless and ornament for the source of fascination itself? (14)

निरालम्बस्योपवीतं पुष्पं निर्वासनस्य च।
अघ्राणस्य कुतो धूपश्चक्षुर्हीनस्य दीपकः।।**15**।।

(Same is the case) with the necessity of the sacred thread who is absolutely self-dependent and of flower for scenting of the absolute scentless. So is the case with the fragrant incense, ***dhūpa*** for Him and of lamp for Him who is absolutely bereft of eyesight. (15)

नित्यतृप्तस्य नैवेद्यं ताम्बूलं च कुतो विभोः।
प्रदक्षिणमनन्तस्याऽद्वितीयस्य कुतो नतिः।।**16**।।

(Where is the necessity) of offering the eatable to Him who is eternally self-satisfied and of betel for the all-pervading, taking rounds of the Endless and obeisance to the non-dual? 16)

स्वयं प्रकाशमानस्य कुतो नीराजनं विभोः।
वेदवाचामवेद्यस्य कुतः स्तोत्रं विधीयते।।**17**।।

Where is the necessity of showing light to the all-pervading source of luminosity, pronouncing of Vedic *mantras* and prayer to the absolutely unknowable? (17)

अन्तर्बहिश्च पूर्णस्य कथमुद्वासनं भवेत्।
भेदहीनस्य विश्वेऽत्र कथं च हवनं भवेत्।।**18**।।

How can be possible for sending off Him who has filled the inside as well as outside? How can be offered anything to fire in the name of Him in this world who is absolutely rid of all kinds of differentiation? (18)

पूर्णस्य दक्षिणा कुत्र नित्यतृप्तस्य तर्पणम्।
विसर्जनं व्यापकस्याप्रत्यक्षस्य क्षमापणम्।।**19**।।

Where is any scope for making donation to the self-fulfilled, giving satisfaction to the eternally satisfied, sending off the all-pervading and begging pardon of the imperceptible? (19)

एवमेव परा पूजा सर्वास्थासु सर्वदा ।
ऐक्यबुद्ध्या तु सर्वेशे मनो देवे नियोजयेत्।।**20**।।

Exactly the same is (the impossibility) of worship of the Supernal in any state and ever. As such, it is imperative (for the devotee) to keep his mind always engaged in the contemplation on the Lord with the sense of unification of all in Him. (20)

।।इति महोपदेशविंशतिका।।

ब्राह्मे मुहूर्ते भगवत्प्रपत्तिः
ततः समाधिर्नियमोऽथ सान्ध्यः।
यामौ जपार्चादि ततोऽन्यसत्रं
शेषस्तु कालः शिवशेषवृत्तिः।।**1**।।

Early in the morning known as the opportune time of the highest reality, *brāma muhūrta*, the devotee needs to surrender himself to the Lord. This is to be followed by meditation and thereafter the necessary duty of worship of the conjunction of night and day, *saṅdhyā*. Then approximately four and half of hour should be devoted to muttering of *mantras* and worship of the deity followed by other necessary duties. The rest of the time should be devoted to the service of Lord Śiva. (1)

आदिमुखा कादिकरा टादिपदा
पादिपार्श्वयुङ्मध्या।
यादिहृदय भगवती संविद्रूपा
सरस्वती जयति।।**2**।।

O Sarasvatī, the goddess of learning, you are victorious by means of your personality wherein all the vowels beginning from *a* form your mouth, the groups of consonants ***k*** and ***c*** form your both the hands, those beginning with *ṭ*

and *t* serve as your feet, *p* and the rest of the group form your both the sides and letters from *y* to *kṣ* form your heart while you yourself is pure consciousness. (2)

फलन्ति चिन्तामणिकामधेनुकल्पद्रुमा:
काङ्क्षितमेव पुंसाम्।
अप्रार्थितानप्रचितान् पुमर्थान्
पुष्णातु मे मातुरुदार भाव:।।**3**।।

The gem of contemplation, the divine bovine goddess of desire (*kāma-dhenu*) and the wish fulfilling divine tree (*kalpavrikṣa*) give only whatever is wished for by the people. I, on my part, wish that the generous Mother may fulfill all aspirations of my four aspirations of life; namely, *dharma*, *artha*, *kāma* and *mokṣa*. (3)

यया विना नैव करोति किञ्चिन्
न वेत्ति नापीच्छति संविदीश:।
तस्मै परस्यै जगतां जनन्यै
नम: शिवायै शिववल्लभाये।।**4**।।

Without whose help the Lord does not do anything, neither knows nor wish for nor even become aware of, I pay my obeisance to that Lady Śiva, the beloved of Śiva and the Supernal Mother of the world. (4)

सदोदिते भगवति सर्वमङ्गले
शिवप्रदे शिवहृदयस्थिते शिवे।
भजन्मन: कुमुदविकाशचन्द्रिके
द्विजन्मन: कुरु मम खे गतिं परे।।**5**।।

Ever awakened, auspicious for all, revealer of Śiva, and dweller of the heart of Śiva, O Lady Śiva, kindly lead me to accede to the supernal space (of the heart), as you act as the moonshine for the blooming of the night lotus. (5)

प्रसीद सर्वमङ्गले शिवेशिवस्य वल्लभे।
उमे रमे सरस्वति त्वमेवदेवता परा।।**6**।।

Be pleased, O one who is auspicious for all beloved of Śiva, named as Umā, Ramā and Sarasvatī. You alone is the supernal deity. (6)

अमे अम्बिके अस्वररूपे अनाख्ये उमे
रौद्रि वामे महालक्ष्मि माये।
परे देवते पञ्चकृत्यैकलोले शिवे
भैरवि श्रीमति त्वां प्रपद्ये।।**7**।।

O occasion of the setting of both the Moon and the Sun (*Prāṇa* and *Apāna*), Ambika, formless inexplicable, Umā, Lady Rudra, Vāmā, Mahālakṣmī, Māyā, Supernal Deity, manifesting in the form of vibration of Śiva's fivefold actions (namely, creation, sustenance, dissolution, vanishment and revelation). O Lady Bhairava and Force of lustre, I take resort to you. (7)

माये विद्ये मातृके मानिनि त्वं
काये काये स्पन्दसे चित्कलात्मा।
ध्यायेयं तां त्वां कथं स्वस्फुरत्तां
ध्यायेयं त्वां वाचमन्तर्नदन्तीम्।।**8**।।

O one who has assumed the role of delusion, who is learning, and acts as the self-respecting Mother. In the role of consciousness you vibrate in all the bodies. How shall I meditate on you who is self-vibrating inside my Self? I intend to meditate on you in the form of sound ringing continuously inside me. (8)

त्वग्रुधिरमांसमेदोमज्जास्थिमये सदामये काये।
माये मज्जयसि त्वं माहात्म्यं ते जनानजानानान्।।**9**।।

O Mother, you as the Force of delusion draw the ignorant people in the body constituted by skin, blood, flesh, and marrow which are full of diseases. This is your greatness. (9)

लोहालेख्यस्थापितान् वीक्ष्य देवान्
हा हा हन्तेत्याहुरेकेऽकृतार्थाः।
देहाहन्ताशालिनां देहभाजां
मोहावेशं कं न माया प्रसूते।।**10**।।

Having seen statues inscribed by means of instruments made of iron and established as deities in temples certain people yell on the folly supposed to lie behind it. In which person does ego not create the false sense of Self delusively? (10)

मायाविलासोदितबुद्धिशून्यकायाद्यहन्ताजनितादशेषात्।
आयासकादात्मविमर्शरूपात् पायादपायात् परदेवता माम्।।**11**।।

May the Supernal Deity protect me from the entire drudgery of misunderstanding out of egoism the body as the Self though it lacks completely in wisdom and puts them to trouble. (11)

घोरात्मिकां घोरतमामघोरां परापराख्यामपरां परां च।
विचित्ररूपां शिवयोर्विभूतिं विलोकयन् विस्मयमान आस्ते।।**12**।।

The devotee gets surprised on having visualised the peculiar forces of Śiva and the Force in the form of the terrible, most terrible and auspicious in the capacity of the higher-lower, lower and supernal respectively. (12)

परापरापरापरामरीचिमध्यवर्तिनो
न मेऽभिदाभिदाभिदाभिदासु कश्चिदाग्रहः।।**13**।।

Having put myself in the midst of the rays of the higher-lower, lower and higher Forces of Śiva, I do not cherish any bias for anyone of them be it the case of oneness in difference, difference and pure oneness. (13)

स्फुरति यत्तव रूपमनुत्तरं यदपरं च जगन्मयमम्बिके।
उभयमेतदनुस्मरतां सतामभयदे वरदे परदेवते।।**14**।।

Those men of truth who keep remembering all your forms together be it the lower, in the form of the world or the supernal, they remain always in the state of fearlessness, O bestower of boon in the capacity of the Supernal Deity. (14)

परमेश्वरि पञ्चकृत्यलीले परसंविन्मयि पार्वति प्रसीद।
पतितं पशुपाशमुद्धरेमं शिशुमाश्वासय शीतलैः कटाक्षैः।।**15**।।

O Supernal Goddess, manifesting yourself in the form of creation, sustenance, dissolution, vanishment and grace in the capacity of the Supernal Consciousness, O Pārvatī, be pleased with me and redeem me, howsoever fallen from the bondage of animality (*paśu*) by means of your comforting corner of the eyesight since I am a child of yours. (16)

पूर्वसिद्धान् गुरून् देवान् देवीं नत्वाथ योगिनः।
इमेऽभिनवगुप्तेन श्लोकाः पञ्चदशेरिताः।।**16**।।

These fifteen verses have been composed by Abhinavagupta having paid his homage to prior Siddhas, teachers, deities, the Goddess and yogins. (16)

।।इति रहस्य पञ्चदशिका।।

अयं दु:खव्रातव्रतपरिगमे पारणविधि-
महासौख्यासारप्रसरणरसे दुर्दिनमिदम्।
यदन्यन्यक्कृत्या विषमविशिखप्लोषणगुरो-
र्विभो: स्तोत्रे शश्वत्प्रतिफलति चेतो गतभयम्।।**1**।।

Now is the time for taking food at the end of the having come to the end of observing the vow of crossing over the array of troubles. It is, indeed, the rainy day of expansion of the water of great delight as it is the occasion of the consciousness having got free of fear and bearing the fruit of praying continuously to the Lord having postponed all other engagements following stoppage by the Lord the attack of arrow of desire for worldliness. (1)

विमृश्य स्वात्मानं विमृशति पुन: स्तुत्यचरितम्
तथा स्तोता स्तोत्रे प्रकटयति भेदैकविषये।
विमृष्टश्च स्वात्मा निखिलविषयज्ञानसमये
तदित्थं त्वत्स्तोत्रेऽहमिह सततं यत्नरहित:।।**2**।।

The devotee contemplates on himself and then on the actions of the deity. Thus, he gives expression only to his sense of difference from the deity. On the dawn of the integral knowledge about everything, the Self gets eliminated. Thus, now I have become completely effortless in praying to you continuously. (2)

अनामृष्ट: स्वात्मा न हि भवति भावप्रमितिभाक्
अनामृष्ट: स्वात्मेत्यपि हि न विनाऽऽमर्शनविधे:।
शिवश्चासौ स्वात्मा स्फुरदखिलभावैकसरस-
स्ततोऽहं त्वत्स्तोत्रे प्रवणहृदय नित्यसुखित:।।**3**।।

Until its elimination the Self does not become the sharer in the sense of the Reality. The Self remains intact until the devotee undergoes the due course of contemplation. It is Śiva Himself who is also our Self. Filled with this sense of oneness with Śiva, I have now become continuously delighted with my heart being filled with the devotion to you. (3)

विचित्रैर्जात्यादिभ्रमणपरिपाटीपरिकरै-
रवाप्तं सार्वज्ञं हृदय यदयत्नेन भवता।
तदन्तस्त्वद्बोधप्रसरसरणीभूतमहसि
स्फुटं वाचि प्राप्य प्रकटय विभो: स्तोत्रमधुना।।**4**।।

O my heart, he who has now attained omniscience effortlessly by way of undergoing the peculiar travel along the path of birth, etc., now you need to reveal the prayer to the Lord clearly by means of words laden with awareness of His greatness. (4)

विधुन्वानो वन्धाभिमतभवमार्गस्थितिमिमां
रसोकृत्यानन्तस्तुतिहुतवहप्लोषितभिदाम्।
विचित्रस्वस्फारस्फुरितमहिमारम्भरभसात्
पिबन् भावानेतान् वरद मदमत्तोस्मि सुखित:।।**5**।।

Having dispelled this status of mine termed as bondage and having turned into the joy of life by means of application of the endless fire of prayer eliminative of all sense of difference between me and the Lord and having expanded my awareness of you with all its peculiarity, I am tasting the essence of being, O bestower of boons, and now am maddened out of joy. (5)

भवप्रज्यैश्वर्यप्रथितबहुशक्तेर्भगवतो
विचित्रं चारित्रं हृदयमधिशेते यदि तत:।

कथं स्तोत्रं कुर्यादथ च कुरुते तेन सहसा
शिवैकात्म्यप्राप्तौ शिवनतिरुपाय: प्रथमक:।।6।।

If the peculiar tale of accomplishments of the Lord were to ascend the heart which is promotive of the awareness of His mighty force of glory involved in the creation, how can one pray to Him and if even then one ventures to do it all of a sudden on having attained oneness with Śiva, the way to it is simply obeisance to Him. (6)

ज्वलद्रूपं भास्वत्पचनमथ दाहं प्रकटनम्
विमुच्यान्यद्वह्ने: किमपि घटते नैव हि वपु:।
स्तुवे संविद्रश्मीन् यदि निजनिजांस्तेन स नुतो
भवेन्नान्य: कश्चिद् भवति परमेशस्य विभव:।।7।।

Burning, shining and heating are the qualities inherent in fire except for which the form of fire cannot be conceived. Likewise, I pray to rays of consciousness to make manifest its illumination except for which there does not remain anything glorious in the Lord. (7)

विचित्रारम्भत्वे गलितनियमे य: किल रस:
परिच्छेदाभावत् परमपरिपूर्णत्वमसमम्।
स्वयं भासां योग: सकलभवभावैकमयता
विरुद्धैर्धर्मौघै: परचितिरनर्घोचितगुणा।।8।।

The supernal consciousness is replete with invaluable qualities of doing miraculous acts like breaking all laws and yet creating the state of delight, absolute perfection in the midst of the opposite boundlessness, self-luminosity and yet the sense of unity in the midst of the entire diversity of objects. (8)

इतीदृक्षै रूपैर्वरद विविधं ते किल वपु-
र्विभाति स्वांशेऽस्मिन् जगति गतभेदं भगवत:।
तदेवैतत्स्तोतुं हृदयमथ गीर्बाह्यकरण-
प्रबन्धाश्च स्युर्मे सततमपरित्यक्तरभस:।।9।।

O Lord, manifesting itself in such contradictory forms in various ways, this world is a part of yourself without any difference from you. Praying to you, as such, kindly make my heart and organs of sense remain engaged continuously with full force at their disposal. (9)

तवैवैकस्यान्तः स्फुरितमहसो बोधजलधे-
विचित्रोर्मिव्रातप्रसरणरसो यः स्वरसतः।
त एवामी सृष्टिस्थितिनिलयमयस्फूर्जितरुचां
शशांकार्काग्नीनां युगपदुदयापायविभवाः।।**10**।।

It is the sea of your consciousness in its various displays of vibrations and withdrawal which is manifesting itself automatically in various kinds of homogeneity. It is these manifestations of yourself which are taking the form of creation, sustenance and dissolution in the form of daily rising and setting of the sun and moon and burning and getting extinguished in the form of fire. (10)

अतश्चित्राचित्रक्रमतदितरादिस्थितिजुषो
विभोः शक्तिः शश्वद् व्रजति न विभेदं कथमपि।
तदेत्तस्यां भूमावकुलमिति ते यत्किल पदम्
तदेकाग्रीभूयान्मम हृदयभूर्भैरव विभो।।**11**।।

O Bhairava, may you be merciful on me in keeping your force continuously remain the same without any difference from you in all its variations of peculiarity and symmetry in course of its operation in the form of the universe. In this state of play of variations, may you make me concentratingly abide in my heart which is the field of operation of your forces as unrelated with anything. (11)

अमुष्मात् सम्पूर्णात् वत रसमहोल्लाससरसा-
न्निजां शक्तिं भेदं गमयसि निजेच्छाप्रसरतः।
अनर्घं स्वातंत्र्यं तव तदिदमत्यद्भुतमयीम्
भवच्छक्तिं स्तुन्वन् विगलितभयोहं शिवमयः।।**12**।।

It is you yourself who differentiates your Force from you which really does never go apart from you in course of observation of the magnificent ceremony of experience of delight under the motivation of your own wish. (12)

इदन्तावद्रूपं तव भगवतः शक्तिसरसं
क्रमाभावादेव प्रसभविगलन्कालकलनम्।
मनःशक्त्या वाचाप्यथ करणचक्रैर्बहिस्थो
घटाद्यैस्तद्रूपं युगपदधितिष्ठेयमनिशम्।।**13**।।

Your manifestation in the form of the objective world, O Lord, is replete with joy. There is nothing like seriality in you. As such, there is no place for the sense of time in you. You lie beyond the reach of the power of mind and speech and thus beyond the reach of organs of sense. Therefore, your form as jars, etc. remain continuously present all together. (13)

क्रमोल्लासं तस्यां भुवि विरचयन् भेदकलनाम्
स्वशक्तीनां देवं प्रथयसि सदा स्वात्मनि ततः।
क्रियाज्ञानेच्छाख्यां स्थितिलयमहासृष्टिविभवां
त्रिरूपां भूयासं समधिशयितुं व्यग्रहृदयः।।**14**।।

Creating the sense of seriality on this background resulting in the sense of difference you, O Lord, are manifesting your own Forces continuously well within yourself in the form of action, knowledge and will corresponding to sustenance, dissolution and magnified form of creation. My heart, O Lord, is eager to remain concentrated to this triplicity of Forces of yours. (14)

परा सृष्टिर्लीना हुतवहमयी यात्र विलसत्-
परोल्लसौन्मुख्यं व्रजति शशिसंस्पर्शसुभगा।
हुताशेन्दुस्फारोभयविभवभाग् भैरवविभो
तवेयं सृष्ट्याख्या मम मनसि नित्यं विलसतात्।।**15**।।

May this higher creation accomplished by fire manifesting itself in the form of supernal delight owing to touch of the moon with it, as the manifestation of yours known as creation with the combination of the attributes of the fire and the moon (amounting to Soma) expand its splendour before me. (15)

विसृष्टे भावांशे बहिरतिशयास्वादविरसे
यदा तत्रैव त्वं भजसि रभसाद् रक्तिमयताम्।

तदा रक्ता देवी तव सकलभावेषु ननु माम्
क्रियाद्रक्तापानक्रघटितगोष्ठीगतधृणम्।।**16**।।

The integrality of existence has assumed the form of the creation of the multiplicity which outwardly is extremely tasteless. When you yourself remain therein in the form of attachment with full force, may the goddess of attachment attach myself with it in course of taking the drink of attachment in assemblies and shine out of joy. (16)

वहिर्वृतिं हातुं चितिभुवमुदारां निवसितुं
यदा भावाभेदं प्रथयसि विनष्टोर्मिचपलः।
स्थितेर्नाशं देवी कलयति तथा सा तव विभो
स्थितेः सांसारिक्याः कलयतु विनाशं मम सदा।।**17**।।

In order to get redeemed of the tendency of externality of the curvature of consciousness and dwell durably in pure consciousness, you, O Lord when you expand the sense of non-difference with the entire being having stopped the vibration in its entirety while the Goddess of manifestation seeks to stop the sense of durability, O Lord, may you contemplate on destroying the sense of worldliness lurking in me for ever. (17)

जगत्संहारेण प्रशमयितुकामः स्वरभसात्
स्वशङ्कातङ्काख्यं विधिमथ निषेधं प्रथयसि।
इमं सृष्ट्वेत्थं त्वं पुनरपि च शङ्कां विदलयन्
महादेवी सेयं मम भवभयं संदलयतात्।।**18**।।

You, O Lord, bring consolidation to posterity and negativity towards the world by means of dissolution of the world forcefully. Having recreated the world and thus having dispelled the doubt of being and non-being, may the great Goddess eliminate the fear of worldliness from me. (18)

विलीने शङ्कौघे सपदि परिपूर्णे च विभवे
गते लोकाचारे गलितविभवे शास्त्रनियमे।

अनन्तं भोग्यौघं ग्रसितुमभितो लंपटरसा

विभो संसाराख्या मम हृदि भिदांशं प्रहरतु। ।**19**। ।

Following vanishment of the cloud of doubt and full flourishing of the glory, elimination of the worldliness and rejection of the rules of the scriptural writings, the Lord may eliminate from my heart the elements of worldliness of difference from you. (19)

तदित्थं देवीभि: सपदि दलिते भेदविभवे

विकल्पप्राणासौ प्रविलसति मातृस्थितिरलम्।

अत: संसारांशं निजहृदि विमृश्य स्थितिमयी

प्रसन्ना स्यान्मृत्युप्रलयकरणी मे भगवती। ।**20**। ।

In this way, following removal of the expansion of difference altogether by the Goddess from my heart, the status of the Mother with alternative as Her main spirit may prevail over me. Therefore, having contemplated over worldliness in Her heart, She with all the sense of durability in Her may be pleased gladly with me as the agent of elimination of the incidence of death.(20)

तदित्थं ते तिस्रो निजविभवविस्फारणवशा-

दवाप्ता: षट्चक्रं क्रमकृतपदं शक्तय इमा:।

क्रमादुन्मेषेण प्रविदधति चित्रां भुवि दशा-

मिमाभ्यो देवीभ्य: प्रवणहृदय: स्यां गतभय:। ।**21**। ।

Thus, these three goddesses by way of manifesting their glory have assumed the form of the six centres (*cakras*) in the central nerve known as *suṣumnā* by piercing which one after the other the yogin attains peculiar states of consciousness on the earth. By way of doing obeisance to these goddesses, may I be rid of the fear of worldliness. (21)

इमां रुन्धे भूमिं भवभयभिदातङ्ककरणीम्

इमां बोधैकान्तद्रुतिरसमयीं चापि विदधे।

तदित्थं संबोधद्रुतिमथ विलुप्याशुभातती-

र्यथेष्टं चाचारं भजति लसतात् सा मम हृदि। ।**22**। ।

I have stopped the effect of the earth on me on account of which gets eliminated the fear of worldliness. Consequently, I have reached the state of oneness with the Supreme Lord and enjoy the state of delight experienced by me. In this way, having broken the inauspicious continuity of worldliness through full awareness of the Reality, the yogin attains the state of behaviour as desired by him. May that state of delight dawn on my heart. (22)

क्रियाबुद्ध्यक्षादेः परिमितपदे मानपदवी-
मवाप्तस्य स्फारं निजनिजरुचा संहरति या।
इयं मार्तण्डस्य स्थितिपदयुजः सारमखिलम्
हठादाकर्षन्तो कृषतु मम भेदं भवभयात्।।**23**।।

May consciousness which dissolves within itself the functions of organs of action, sense and intellect, etc. which have attained their respectable statuses within their respective limitations. It also draws to itself the essence of the sun in its entirety which is responsible for the stability of life. May that consciousness withdraw to itself forcibly the sense of difference from the Lord which is required for getting redeemed from the fear of worldliness in me. (23)

समग्रामक्षालीं क्रमविरहितामात्मनि मुहु-
र्निवेश्यानन्तान्तर्बहलितमहारश्मिनिवहा।
परा दिव्यानन्दं कलयितुमुदारादरवती
प्रसन्ना मे भूयात् हृदयपदवीं भूषयतु च।।**24**।।

May the Goddess of consciousness be pleased with me and adorn the seat of my heart who having withdrawn to Herself simultaneously all the awareness of the group of sense organs manifests Her entire wealth of rays so that She may lead one to the state of divine delight out of Her generosity. (24)

प्रमाणे संलीने शिवपदलसद्वैभववशा-
च्छरीरं प्राणादिर्मितकृतक्रमातृस्थितिमयः।
यदा कालोपाधिः प्रलयपदमासादयति ते
तदा देवी यासौ लसति मम सास्ताच्छिवमयी।।**25**।।

On elimination of all the measurements of validity owing to attainment of the glorious state of Śiva-hood, the body, life-force, etc. as components of the limited sense of the knower get dissolved along with the superimposition of the sense of time, then that Goddess of consciousness manifests Herself in Her fullness. May She be one with Śiva for me. (25)

प्रकाशाख्या संवित् क्रमविरहिता शून्यपदतो
बहिर्लीनात्यन्तं प्रसरति समाच्छादकतया।
ततोऽप्यन्तःसारे गलितरभसादक्रमतया
महाकाली सेयं मम कलयतां कालमखिलम्।।**26**।।

May the magnanimous Kālī, as luminous consciousness rid of seriality having vanished outside moving from Her state of vacuity expand Herself fully as the coverage shorn of process in Her real essence remove the obstacle of time from my life. (26)

ततो देव्यां यस्यां परमपरिपूर्णस्थितिजुषि
क्रमं विच्छिद्याशु स्थितिमतिरसात्संविदधति।
प्रमाणं मातारं मितिमथ समग्रं जगदिदम्
स्थितां क्रीडोकृत्य श्रयति मम चित्तं चितिमिमाम्।।**27**।।

Therefore, the Goddess enjoying Her status in the highest possible state of perfection having removed seriality from Herself as soon as possible may be stable in me. Having eliminated the distinction of standard of validity, the knower, and the act of knowing and thus taking the entire world inside Her lap take resort to my inner being in the form of its consciousness. (27)

अनर्गलस्वात्ममये महेशे तिष्ठन्ति यस्मिन् विभुशक्तयस्ताः।
तं शक्तिमन्तं प्रणमामि देवं मन्थानसंज्ञं जगदेकसारम्।।**28**।।

I pay my obeisance to the Lord who lies there possessed of His infinite Force and acts as the instrument of churning of the world into one essence. (28

इत्थं स्वशक्तिकिरणौघनुतिप्रबन्धान्
आकर्ण्य देव यदि मे व्रजसि प्रसादम्।

तेनाशु सर्वजनतां निजशासनांशु-
संशान्तिताखिलतम:पटलां विधेया:। ।**29**। ।

Having listened to these compositions bearing the motivating force as a ray of consciousness of Your own Force if You have become pleased with me, kindly remove the coverage of darkness from the inner beings of people at large through the peace obtained from the study of your instructions as embodied in scriptural writings. (29)

पट्षष्ठिनामके वर्षे नवम्यामसितेऽहनि:।
मयाऽभिनवगुप्तेन मार्गशीर्षे स्तुत: शिव:। ।**30**। ।

Śiva has been prayed to by me, namely, Abhinavagupta in the sixty-sixth year of the calendar on its ninth day of the dark phase of the month of Mārgaśirṣa.

। ।श्रीअभिनवगुप्तपादाचार्यकृतं क्रमस्तोत्रं सम्पूर्णम्। ।

Note:

Mārgaśirṣa is the ninth month of the year of Hindu calendar starting from beginning on 22nd November and ending on 21st December.

संक्रामोऽत्र न भावना न च कथायुक्तिर्न चर्चा न च
ध्यानं वा न च धारणा न च जपाभ्यासप्रयासो न च।
तत्किं नाम सुनिश्चितं वद परं सत्यं च तच्छ्रूयतां
न त्यागी न परिग्रही भज सुखं सर्वं यथावस्थितः।।**1**।।

There is no necessity of becoming affected by thoughts of others, nor by their emotions, nor by narrations nor by discussions. There is also no need of practising meditation and entering into *dhāraṇa* nor of effort at practice of muttering of sacred words or verses. Therefore, (the disciple asks) kindly be specific about the final advice to him to undergo. (The teacher answers the query) you need neither to renounce anything nor to stick to anything else. Instead of these, keep yourself concentrated on the status quo (of things and events). (1)

संसारोऽस्ति न तत्त्वतस्तनुभृतां बन्धस्य वार्तैव का
बन्धो यस्य न जातु तस्य वितथा मुक्तस्य मुक्तिक्रिया।
मिथ्यामोहकृदेष रज्जुभुजगच्छायापिशाचभ्रमो
मा किंचित्त्यज मा गृहाण विलस स्वस्थो यथावस्थितः।।**2**।।

Whether the world is or is not? Discussion on this line eliminates the problem of both bondage and liberation as irrelevant. All this is a product of false attachment like the delusion of the rope-serpent or apprehension of the evil spirit in the

dark shadow. (What you need to do is) neither to cherish renunciation towards anything nor attachment to anything or event other than that. Remain self-contented where you are at the moment. (2)

पूजापूजकपूज्यभेदसरणि: केयं यथानुत्तरे
संक्राम: किल कस्य केन विदधे को वा प्रवेशक्रम:।
मायेयं न चिदद्वयात्परतरा भिन्नाप्यहो वर्तते
सर्वं स्वानुभवस्वभावविमलं चिन्तां वृथा मा कृथा:। ।**3**। ।

Worship, worshipper and the entity worshipped these distinctions are divisive for which there is no place in the transcendental mode of thinking. Who has created these distinctions and what is the rationale behind it? All this is out and out delusion as there is nothing different from the non-dual consciousness. All is to be understood as one's own inner sense in all its purity takes for certain avoiding useless thinking. (3)

आनन्दोऽत्र न वित्तमद्यमदवन्नैवाङ्गनासङ्गवत्
दीपार्केन्दुकृतप्रभाप्रकरवन् नैव प्रकाशोदय:।
हर्ष: संभृतभेदमुक्तिसुखभूर्भारावतारोपम:
सर्वाद्वैतपदस्य विस्मृतनिधे: प्राप्ति: प्रकाशोदय:। ।**4**। ।

Unlike the pleasure of attaining wealth, taking wine, enjoying sex, contact with a young lady, unlike the light of lamp, the sun, the moon, unlike the joy of getting rid of a heavy weight, the delight of experience of oneness with the realisation of the illumination of consciousness is like recovery of the forgotten precious wealth. (4)

रागद्वेषसुखासुखोदयलयाहङ्कारदैन्यादयो
ये भावा: प्रविभान्ति विश्ववपुषो भिन्नस्वभावा न ते।
व्यक्तिं पश्यसि यस्य यस्य सहसा तत्तत्तदेकात्मता-
संविद्रूपमवेक्ष्य किं न रमसे तद्भावनानिर्भर:। ।**5**। ।

Senses of attachment, enmity, pleasure, pain, egoism, depression, etc. are by no means different from the Lord having assumed the universe as His body. Whichsoever individual you happen to look at suddenly having considered him

as a manifestation of the Consciousness; why do you not get to be pleased him depending on this attitude towards him?

पूर्वाभावभवक्रिया हि सहसा भावा: सदाऽस्मिन्भवे
मध्याकारविकारसङ्करवतां तेषां कुत: सत्यता।
नि:सत्ये चपले प्रपञ्चनिचये स्वप्नभ्रमे पेशले
शङ्कातङ्कलङ्कयुक्तिकलनातीत: प्रबुद्धो भव।।**6**।।

Individuals of this world have emerged from their prior state of non-being and have been undergoing continuous change. In view of this, where is their reality in the middle being subjected to admixture of constancy and flux? Having transcended the state of perception of the unreal fleeting, mixture of five elements, and having taken the reality of the world like delusion of the state of dream, be awakened from and transcend the state of terror of doubt and calculation of (nonsensical) reasoning. (6)

भावनां न समुद्भवोऽस्ति सहजस्त्वद्भाविता भान्त्यमी
नि:सत्या अपि सत्यतामनुभवभ्रान्त्या भजन्ति क्षणम्।
त्वत्संकल्पज एष विश्वमहिमा नास्त्यस्य जन्मान्यत:
तस्मात्त्वं विभवेन भासि भुवनेष्वेकोप्यनेकात्मक:।।**7**।।

There is nothing like spontaneous manifestation of entities. Their manifestation is rather due to your own contemplation of them as such. Though shorn of reality, they are getting the notion of reality momentarily quite delusively. The glory of the world is a product of you yourself. There is nothing like birth, etc. of it. It is due to this delusion that though one, you appear as many in the world under the glory of manifestation. (7)

यत्सत्यं यदसत्यमल्पबहुलं नित्यं न नित्यं च यत्
यन्मायामलिनं यदात्मविमलं चिद्दर्पणे राजते।
तत्सर्वं स्वविमर्शसंविदुदयाद् रूपप्रकाशात्मकं
ज्ञात्वा स्वानुभवाधिरूढमहिमा विश्वेश्वरत्वं भज।।**8**।।

Having understood the paradox of reality and falsehood, scarcity and abundance, constancy and flux, malignity through delusion and purity of self-consciousness

as reflected in the receptacle of consciousness, *citta*, as manifestations of self-contemplation in form as well as illumination are various features of your contemplation, become one with the Lord in all His universality. (8)

Paramārthacarcā
Deliberation on the Supreme Objective of Life

अर्केन्दुदीपाद्यवभासभिन्नं नाभात्यतिव्याप्ततया ततश्च।
प्रकाशरूपं तदियत् प्रकाश्यप्रकाशताख्या व्यवहार एव।।**1**।।

Different from the light of the sun, the moon and the lamp is the illumination (of the Self) which normally is not cognised due to its all-pervasiveness. (In contrast to it) the luminosity of the sun, etc., is merely a matter of facilitation of remaining active in life. (1)

ज्ञानाद्विभिन्नो न हि कश्चिदर्थस्तत्तत्कृत: संविदि नास्ति भेद:।
स्वयंप्रकाशाच्छतमैकधाम्नि प्रातिस्विकी नापिविभेदितास्यात्।।**2**।।

None of the objects is essentially different from its understanding. Whatever differentiation is done from object to object has nothing to do with its essential understanding. Since the original source of illumination is self-luminous, the difference of object from object ought not to prevail in It. (2)

इत्थं स्वसंविद्धन एक एव शिव: स विश्वस्य पर: प्रकाश:।
तत्रापि भात्येव विचित्रशक्तौ ग्राह्य-गृहीतृ-प्रविभाग भेद:।।**3**।।

In this way, Śiva alone in his uniqueness is the compound mass of self-consciousness and hence the supernal illumination of the world. It is in His peculiar force that lies all difference of the receiver and the received. (3)

भेद: स चायं न ततो विभिन्न: स्वच्छन्दसुस्वच्छतमैकधाम्न:।
प्रासादहस्त्यश्वपयोदसिन्धुर्गिर्यादि यद्वन्मणिदर्पणादे:।।4।।

The differentiation from object to object is no way different from the original source of illumination which is autonomous and is extremely pure. All sense of differentiation is like reflections of palace, elephant, horse, cloud, river, mountain, etc., seen in a gem or mirror as different from what is reflected. (4)

आदर्शकुक्षौ प्रतिबिम्बकारि सबिम्बकं स्याद्यदि मानसिद्धम्।
स्वच्छन्दसंविन्मुकुरान्तराले भावेषु हेत्वन्तरमस्ति नान्यत्।।5।।

If this be accepted as self-proved that in the mirror of the (mother's) womb whatever gets reflected necessarily assumes the same shape and form as of the object reflected, the mirror of the pure consciousness need not require any external cause besides itself in giving shape to things whatever exists (here in the world). (5)

संविद्धनस्तेन परस्त्वमेव त्वय्येव विश्वानि चकासति द्राक्।
स्फुरन्ति च त्वन्महस: प्रभावात् त्वमेव चैषां परमेश कर्ता।।6।।

(If oneness of reflection and the object reflected be accepted as self-proved), then (O, enlightened Self) it is you yourself who is Supreme Being and whatever is there in its entirety has got reflected immediately in you. These are flourishing by virtue of your grace and you yourself, O Supreme Being, as their creator. (6)

इत्थं स्वसंवेदनमादिसिद्धमसाध्यमात्मानमनीशमीशम्।
स्वशक्तिसम्पूर्णमदेशकालं नित्यं विभुं भैरवनाथमीडे।।7।।

Understanding of oneself like this is self-proved from the very beginning. What has remained to be proved is the servility of the Lord who is self-powered,

perfect in Himself, lies beyond the limitations of time and space, is eternal and all-pervading. I bow to that Lord Bhairava. (7)

सद्वृत्तसप्तकमिदं गलितान्यचिन्ताः
सम्यक् स्मरन्ति हृदये परमार्थकामाः।
ते भैरवीयपरधाम मुहुर्विशन्ति
जानन्ति च त्रिजगतीपरमार्थचर्चाम्।।8।।

This group of seven verses involves evaporation of all other anxieties and considerations and hence is to be kept properly settled in the heart by aspirants of the supreme objective of life. (As a consequence of it) they enter into the highest abode of Bhairava again and again and understand the secret of the supreme state of being lying in transcendence of the range of the three worlds. (8)

Anubhavanivedanam
Tribute to the Inner Experience

अन्तर्लक्ष्यविलीनचित्तपवनो योगी यदा वर्तते
दृष्ट्या निश्चलतारया बहिरसौ पश्यन्नपश्यन्नपि।
मुद्रेयं खलु शाम्भवी भवति सा युष्मत्प्रसादाद् गुरो
शून्याशून्यविवर्जितं भवति यत् तत्त्वं पदं शाम्भवम्।।**1**।।

When the yogin reaches the state in which owing to withdrawal of the attention inward *citta* and *prāṇa* get merged into it, due to focus of the attention having been settled on one point, he seems to see outward but (really) does not see at all. This is the *Śāmbhavī mudrā* assumed by your grace, O *Gurudeva*, shorn of the sense of being and non-being both and coinciding with your state of oneness with Śiva amounting to merger of individuality into the Absolute. (1)

अर्धोद्घाटितलोचनः स्थिरमना नासाग्रदत्तेक्षण-
श्चन्द्रार्कावपि लीनतामुपगतो त्रिस्पन्दभावान्तरे।
ज्योतीरूपमशेषबाह्यरहितं चैकं पुमांसं परं
तत्त्वं तत्पदमेति वस्तु परमं वाच्यं किमत्राधिकम्।।**2**।।

My eyes are only half-open, my *manas* has become settled at one point, eyesight has got concentrated on the tip of the nose, *prāṇa* and *apāna* both have disappeared into the threefold vibration (of the individual, universal and

Transcendent). Rid of the entire external form of the world one being in the form of a Person as the Light has emerged representing the state of oneness of the individual and the Absolute. As such, what else remains to speak of! (2)

शब्द: कश्चन यो मुखादुदयते मन्त्र: स लोकोत्तर:
संस्थानं सुखदु:खजन्मवपुषो यत्कापि मुद्रैव सा।
प्राणस्य स्वरसेन यत्प्रवहणं योग: स एवाद्भुत:
शाक्तं धाम परं ममानुभवत: किन्नाम न भ्राजते।।**3**।।

Whatever word emerges from the mouth, becomes a *mantra* of transcendent nature, whatever posture this body as the seat of sheer pleasure and pain assumes, becomes a *mudrā*. The flow of the *prāṇa* in howsoever spontaneous a way, becomes an unprecedented form of yoga. This is the highest state of experience of my oneness with Śakti, Power, as the Supreme Being. What else, then, remains to be manifested! (3)

मन्त्र: स प्रतिभाति वर्णरचना यस्मिन्न संलक्ष्यते
मुद्रा सा समुदेति यत्र गलिता कृत्स्ना क्रिया कायिकी।
योग: स प्रथते यत: प्रवहणं प्राणस्य संक्षीयते
त्वद्धामाधिगमोत्स्ववेषु सुधियां किं किं न नामाद्भुतम्।।**4**।।

The Mantra becomes so much attenuated in sound as to lose distinction of letters from one another involved in its composition. *Mudrā* gets assumed which becomes entire shorn of the physical effort. That state of yoga becomes spontaneous to them in which the flow of breath becomes subtlised to the extreme. What remains without becoming surprising on entry of wise people into your abode, O Lord! (4)

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विम्वात्समुदयो यस्या इत्युक्ता प्रतिविम्वता।
विम्वस्य यस्या उदय इत्युक्ता तदुपायता।।2।।

Reflectiveness is the possibility of getting reflected by its source while getting reflected by the object concerned is its reflectivity.

Śrī Tantrāloka, Chapter 32, verse 2

...the system of yogic practice known as khecarī and having entered into which the yogin gets to his real Self is to be understood as the real mudrā, the rest need to be left out as sheer modulations of the body.

Śrī Tantrāloka, Chapter 32, verse 65

(Kashmir is such) where Mother Sarasvatī, as bright as the orb of the full moon of the spring season is established and is famous amongst people at large. She is being served satisfactorily by worshippers of the Śāṇḍilya clan of Brāhmaṇas and blesses all worshippers with blessing as aspired by them.

Śrī Tantrāloka, Chapter 37, verses 41

देहो देवालय: प्रोक्त: स्वात्मा देव: सनातन:।
त्यजेदज्ञाननिर्माल्यं सोऽहं भावेन पूजयेत्।।1।।

The human body has been characterised as a temple and the Self inside it as the eternal Deity which needs to be worshipped as one's own self after removing the heap of flowers (of ignorance) lying around it.

Dehastha-Devatā-Cakra-Stotraṁ, verse 1

य: प्रकाश: स विश्वस्य प्रकाशत्वं प्रयच्छति।
न च तद्व्यतिरेक्यस्ति विश्वं सद्वाऽवभासते।।2।।

The light of Śiva illuminates the world which is no way different from Him which appears as existence.

Bimbapratibimbavādaḥ, verse 2

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